THE EXODUS

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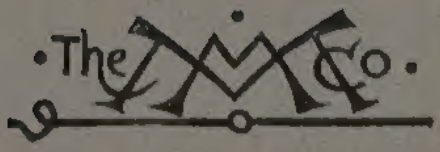
The Modern Reader's Bible

History Series

The Exodus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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

THE EXODUS

EDITED, WITH AN INTRODUCTION AND NOTES

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INTRODUCTION

I HAVE explained in the previous volume the purpose of this series of the Modern Reader's Bible — the History of Israel as presented by themselves. I have also explained the mode by which I propose, without altering the order of the Scriptural paragraphs, to bring this Bible History into the form familiar to us in modern books: separating in type arrangement between narrative and such matter as a modern historian would express by notes and appendices, separating again between the main historic narrative and the incidents told with epic fulness, and dividing the whole into what appear to be its logical sections.

Of these natural divisions that occupying the present volume is the second: The Exodus, or Migration of the Chosen People to the Land of Promise. But the details of the migration itself are the least part of the biblical *Exodus*, *Leviticus*, and *Numbers*; the period of the journeyings in the wilderness is utilised for the gradual formation of the indiscriminate families of Israel into an organic nation. Hence the bulk of this portion of Scripture is occupied with such documents as laws, covenants with God, ordinances of rites and ceremonies and a sacred calendar, specifications of sacred architecture, census and

statistical information, allotments of territory, and an itinerary. It is thus the Constitutional History of Israel. With other peoples the constitution is a thing of gradual development, an unfolding which follows the progress of the nation through all its stages. But in the case of Israel its constitution is elaborated once for all in this its period of discipline in the wilderness; and the constitutional lore of its literature is massed together at this one point of its history.

I fear that in this volume the mode of presentation I have thought necessary to adopt will try the reader's patience. He will be disappointed, in approaching a great period of a nation's history, to find what seems a rivulet of narrative running through a wide meadow of documentary supplement. But a little attention will show him that this outer appearance is true to the logical character of the content. If the purpose of the sacred history was only the story of Israel in the wilderness, then certainly several incidents the relation of which I have put into small type might stand as part of the main historic narrative. But the history that stretches from *Genesis* to *Chronicles* must be looked at as a whole. In that whole the portion here under consideration appears as the constitutional organisation of the people; constitutional enactment becomes the governing interest, and the incidents gravitate to the enactments in which they find their importance.

Thus the reader must guard against supposing that the use of small type in this volume indicates inferior importance. Some of the sections so presented are no doubt of minor interest. But under this form will appear the Law of the Ten Commandments from Sinai; the Covenant of the Second Table, with the incidents of popular rebellion, of Divine anger and propitiation, which led up to its institution; the Covenant of Holiness, with its impressive promises and warnings; in a mere legal assignment of Levitical and priestly functions will be found incorporated the stirring events of the rebellion of Korah; a whole Midianite war is narrated as a preliminary to a Law of Spoils. In this Constitutional History it would be more nearly correct to regard the supplementary sections as the main interest, and the narrative as secondary.

This thread of historic narrative follows a few incidents of the march from Egypt, incidents bringing out the miraculous rain of manna, and the miraculous provision of water in the dry wilderness. So we are brought to Sinai, the great centre to the law-giving portion of the history of Israel. This has been book three in my arrangement of the whole: The March from Egypt to Sinai. When the narrative of the journeyings recommences we have book four, The Thirty-eight Years' Wandering in the wilderness. Thus the turning-point in the whole period is the incident of the Spies, the murmurings arising out of which led to this backward march, until the

generation enervated by Egypt should be wholly consumed, and a new generation, growing up under the growing constitution of Moses, should be prepared to take possession of their Land of Promise. In contrast to former pictures of murmuring and mutiny we now get events which bring out the glad surprise of the new people as their strength is tried against the gigantic Sihon and Og, and the foes are utterly exterminated. The future history is partly anticipated by the further incidents which describe a portion of Israel as settling the conquered lands on the east of Jordan.

Two incidents stand out from the rest, in which the narrative takes upon itself the graphic fulness that belongs to epic poetry. The choice of the two illustrates how biblical history uses epic as a means of historic emphasis. The first of the two presents the actual deliverance from Egypt. We can follow as if they were contemporary events the deliberate attempt to exterminate a whole people; the marvellous preservation of the babe Moses; his life choice between Egyptian royalty and the championship of an enslaved people; his exile and solitude, made the scene of the revelation to him of the new Divine Name. All the natural symptoms follow of a private individual nerving himself with difficulty for an heroic task. Then the tone of the story rises to the chain of miracles which is to crush the obstinacy of an imperial power; the very elements of nature, as the *Wisdom of Solomon* reflects,

interchanging like musical modulations to compass the freedom of God's people. There is the final night, with its rapid transitions between panic and rejoicing; until the final culmination of the story is reached in the Song of Deliverance, Moses and the men of Israel, in augmenting stanzas, celebrating with growing fulness the inexhaustible wonder of the theme, while Miriam and the women fill up the intervals between stanzas with the dancing refrain of ecstasy:

> Sing ye to the LORD, for he hath triumphed gloriously:
> The horse and his rider hath he thrown into the sea.

Forty years of toilsome travel and legislative history pass, and once more the strong light of epic picture is turned upon the same people in the Story of Balaam,—the Balaam appropriately chosen in the prophetic drama of Micah to be Jehovah's witness to his dealings with his people. Balaam belongs to the scattered worshippers of Jehovah unconnected with the Chosen Nation; he is brought by the enemies of Israel, a stranger to all that has happened, to curse in the powerful name of his invisible God this rising people of the desert. He stands for this purpose on the solitary mountain peak, from which the encampment of the sons of Israel is visible on the plain below. But the sight he sees overpowers him, and the curse becomes a blessing. In strains of prophetic rapture he sings of a people dwelling alone, not to be reckoned

amongst the nations; their numbers are countless as the dust; their ordered camp in contrast with the rude tents of the nomad peoples is as aloes which the LORD has planted, as cedar trees beside the waters. It is God who has brought them out of Egypt, and the shout of a king is amongst them. There is no divination against the sons of Jacob; like the wild-ox they shall smite through their enemies. And a prophetic vision succeeds, a future in which the foes of Israel fall helpless all around, until the vision becomes dim by the very extent of its horizon:

Alas, who shall live when God doeth this?

Two vivid pictures, of slaves under the taskmasters of Pharaoh, of an irresistible people just about to enter upon its career of conquest, with the long-drawn process of constitutional development which has transformed the one into the other: this makes the form in which The Exodus is presented in the biblical history of the Chosen Nation.

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The text, as always, is that of the Revised Version, with its marginal alternatives. For the use of it I express my obligations to the University Presses of Oxford and Cambridge. A Reference Table at the end of the volume connects the arrangement of this edition with the chapters and verses of the Bible.

Bible History : Part II

THE EXODUS

OR THE MIGRATION OF THE CHOSEN NATION TO THE LAND OF PROMISE

Constitutional History

BOOK III

THE MIGRATION FROM EGYPT TO SINAI

BOOK IV

THE THIRTY-EIGHT YEARS' WANDERING IN THE WILDERNESS

[Comprising the Biblical *Exodus*, *Leviticus*, *Numbers*]

BOOK III

THE MIGRATION FROM EGYPT TO SINAI

A

Census

The Sons of Israel that came into Egypt

NOW these are the names of the sons of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already.

1. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

ii

Moses and the Plagues of Egypt

Now there arose a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them; lest they

multiply, and it come to pass, that, when there falleth o
any war, they also join themselves unto our enemies, a
fight against us, and get them up out of the land. Ther
fore they did set over them taskmasters to afflict them wi
their burdens. And they built for Pharaoh store citie
Pithom and Raamses. But the more they afflicted the
the more they multiplied and the more they spread abroa
And they were grieved because of the children of Israe
And the Egyptians made the children of Israel to serv
with rigour: and they made their lives bitter with har
service, in mortar and in brick, and in all manner of se
vice in the field, all their service wherein they made the
serve with rigour.

And the king of Egypt spake to the Hebrew midwives
of which the name of one was Shiphrah, and the name o
the other Puah: and he said, When ye do the office of
midwife to the Hebrew women, and see them upon th
birthstool; if it be a son, then ye shall kill him; but i
it be a daughter, then she shall live. But the midwive
feared God, and did not as the king of Egypt commande
them, but saved the men children alive. And the king o
Egypt called for the midwives, and said unto them, Wh
have ye done this thing, and have saved the men childre
alive? And the midwives said unto Pharaoh, Because the
Hebrew women are not as the Egyptian women; for they
are lively, and are delivered ere the midwife come unto
them. And God dealt well with the midwives: and the

people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto

Pharaoh's daughter, and he became her son. And she called his name 'Moses,' and said, Because I 'drew him out' of the water.

And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock. And he said unto his daughters, And where is

he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare a son, and he called his name 'Gershom': for he said, I have been a 'sojourner' in a strange land.

And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.

Now Moses was keeping the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father,

the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto

the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman

shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand:) that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow. And he said, Put thine hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh.) And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy

voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. And Moses said unto the LORD, Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. And he said, Oh Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. And thou shalt take in thine hand this rod, wherewith thou shalt do the signs.

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in

peace. And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the LORD said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand: but I will harden his heart, and he will not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, my firstborn: and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy firstborn.

And it came to pass on the way at the lodging place, that the LORD met him, and sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely a bridegroom of blood art thou to me. So he let him alone. Then she said, A bridegroom of blood art thou because of the circumcision.

And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of the LORD wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which

the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith the LORD, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should hearken unto his voice to let Israel go? I know not the LORD, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that

they may labour therein; and let them not regard lying words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where ye can find it: for naught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfil your works, your taily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and today, in making brick as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not minish aught from your bricks, your daily tasks. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The LORD look upon you, and judge; because ye have made

our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, wherefore hast thou evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all. And the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

And God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name JEHOVAH I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgements: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will

bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

R

Genealogy

Heads of the Fathers' Houses

These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their generations; Gershon, and

Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni and Shimei, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahli and Mushi. These are the families of the Levites according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their hosts. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, that the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I speak unto thee. And

Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgements. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did so; as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a wonder for you: then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as the LORD had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians

of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

And the LORD said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink water from the river. And the LORD said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod,

and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

And the LORD spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants. And the LORD said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of

Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the LORD. And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only? And he said, Against tomorrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD concerning the frogs which he had brought upon Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had spoken.

And the LORD said unto Moses, Say unto Aaron, Stretch

out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: by tomorrow shall this sign be. And the LORD did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land

was corrupted by reason of the swarms of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field,

upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that belongeth to the children of Israel. And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD, the God of the Hebrews, Let my people go, that they may serve me. For I will this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth: but in very deed for this cause have I made thee to stand, for to shew thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb

of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and fire ran down unto the earth; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the LORD'S. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley were smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the spelt were not smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was

not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as the LORD had spoken by Moses.

And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs in the midst of them: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am the LORD. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith the LORD, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, tomorrow will I bring locusts into thy border: and they shall cover the face of the earth, that one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. And he said unto them, So be the LORD with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD; for that is what ye desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit

of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the LORD. And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go.

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take

to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.

And the LORD said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the

LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger.

And the LORD said unto Moses, Pharaoh will not hearken unto you: that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

C

Ordinance of the Passover

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household: and if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly

of the congregation of Israel shall kill it at even. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the LORD'S passover. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD: throughout your generations ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you an holy convocation, and in the seventh day an holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: there-

fore shall ye observe this day throughout your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD'S passover,

who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went and did so; as the LORD had commanded Moses and Aaron, so did they.

And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Ordinance

The Passover and the Firstborn

Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD, to be much observed of all the children of Israel throughout their generations.

And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no alien eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A sojourner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone

thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their hosts.

And the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day ye go forth in the month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders. And thou shalt tell thy son in that day, saying, It is because of that which the LORD did for me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a

memorial between thine eyes, that the law of the LORD may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year.

And it shall be when the LORD shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the firstborn of man among thy sons shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the womb, being males; but all the firstborn of my sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children

of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the LORD. And they did so. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of

Egypt, and captains over all of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with an high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And I,

behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD: and they believed in the LORD, and in his servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying:

PRELUDE

I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The LORD is my strength and song,
And he is become my salvation:

This is my God, and I will praise him;
My father's God, and I will exalt him.

I

The LORD is a man of war:
The LORD is his name.
Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

II

Thy right hand, O LORD, is glorious in power,
Thy right hand, O LORD, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

III

Who is like unto thee, O LORD, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O LORD,
Till the people pass over which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,

The place, O LORD, which thou hast made for thee to dwell in,
The sanctuary, O LORD, which thy hands have established.
The LORD shall reign for ever and ever.[1]

3. And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were 'bitter': therefore the name of it was called 'Marah.' And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the

[1] For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

diseases upon thee, which I have put upon the Egyptians: for I am the LORD that healeth thee.

4. And they came to Elim, where were twelve springs of water, and three score and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: and the children of Israel said unto them, Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye mur-

mur against us? And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was. And Moses said unto them, It is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every

man for them which are in his tent. And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath spoken, Tomorrow is a solemn rest, a holy sabbath unto the LORD: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a sabbath unto the LORD: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people for to gather, and they found none. And the LORD said unto Moses,

How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the LORD hath commanded, Let an omerful of it be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.[1]

5. And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto

[1] Now an omer is the tenth part of an ephah.

them, Why strive ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place 'Massah,' and 'Meribah,' because of the 'striving' of the children of Israel, and because they 'tempted' the LORD, saying, Is the LORD among us, or not?

6. Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat

thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it 'Jehovah-nissi': and he said, The LORD hath sworn: the 'LORD will have war' with Amalek from generation to generation.

7. Now Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, how that the LORD had brought Israel out of Egypt. And Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her away, and her two sons; (of which the name of the one was 'Gershom'; for he said, I have been a 'sojourner' in a strange land: and the name of the other was 'Eliezer'; for he said, The God of my father was my 'help,' and delivered me from the sword of Pharaoh:) and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into

the tent. And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the LORD delivered them. And Jethro rejoiced for all the goodness which the LORD had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods: yea, in the thing wherein they dealt proudly against them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and his laws. And Moses' father in law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to Godward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.

8. In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they pitched in the wilderness; and there Israel camped before the mount.

E

Law of the Ten Commandments from Sinai

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses reported the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto the LORD. And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash

their garments, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people, Be ready against the third day: come not near a woman. And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And mount Sinai was altogether on smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, to the top of the mount: and the LORD called Moses to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to

mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and told them.

And God spake all these words, saying:

I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

THOU SHALT HAVE NONE OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE A GRAVEN IMAGE, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; for the LORD will not hold him guiltless that taketh his name in vain.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

HONOUR THY FATHER AND THY MOTHER: that thy days may be long upon the land which the LORD thy God giveth thee.

THOU SHALT DO NO MURDER.

THOU SHALT NOT COMMIT ADULTERY.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS against thy neighbour.

THOU SHALT NOT COVET thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

F

The Book of the Covenant

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace

offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee. And if thou make me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Now these are the judgements which thou shalt set before them.

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he come in by himself, he shall go out by himself: if he be married, then his wife shall go out with him. If his master give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. But if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto God, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt deceitfully with her. And if he espouse her unto his son, he shall deal with her after the manner of daughters. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out for nothing, without money.

He that smiteth a man, so that he die, shall surely be put to death. And if a man lie not in wait, but God deliver him

into his hand; then I will appoint thee a place whither he shall flee. And if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

And he that smiteth his father, or his mother, shall be surely put to death.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

And he that curseth his father, or his mother, shall surely be put to death.

And if men contend, and one smiteth the other with a stone, or with his fist, and he die not, but keep his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no mischief follow: he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, or the eye of his maid, and destroy it; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgement shall it be done unto him. If the ox gore a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his.

And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead beast shall be his own.

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep. If the thief be found breaking in, and be smitten that he die, there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him: he should make restitution; if he have nothing, then he shall be sold for his theft. If the theft be found in his hand alive, whether it be ox, or ass, or sheep; he shall pay double.

If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field, be consumed; he that kindled the fire shall surely make restitution.

If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. If the thief be not found, then the master of the house shall come near unto God to see whether he have not put his hand unto his neighbour's goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbour.

If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: the oath of the LORD shall be between them both, whether he hath not put his hand unto his neighbour's goods; and the owner thereof shall accept it, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn.

And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. If the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for its hire.

And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Thou shalt not suffer a sorceress to live.

Whosoever lieth with a beast shall surely be put to death.

He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed. And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury. If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: for that is his only covering, it is his garment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Thou shalt not revile God, nor curse a ruler of thy people. Thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors. The firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me. And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Thou shalt not take up a false report: put not thine hand

with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest judgement: neither shalt thou favour a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Thou shalt not wrest the judgement of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for a gift blindeth them that have sight, and perverteth the words of the righteous. And a stranger shalt thou not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

And six years thou shalt sow thy land, and shalt gather in the increase thereof: but the seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me

empty: and the feast of harvest, the firstfruits of thy labours, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.

Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning. The first of the firstfruits of thy ground thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.

Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed of him, and hearken unto his voice; provoke him not: for he will not pardon your transgression; for my name is in him. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and break in pieces their pillars. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall none cast her young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite,

from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: and Moses alone shall come near unto the LORD; but they shall not come near; neither shall the people go up with him. And Moses came and told the people all the words of the LORD, and all the judgements: and all the people answered with one voice, and said, All the words which the LORD hath spoken will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said,

Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink.

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Specification of the Tabernacle and its Service

And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. And Moses rose up, and Joshua his minister: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them. And Moses went up into the mount, and the cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia wood; oil for the light, spices for the anointing oil, and for the sweet incense; onyx stones, and stones to be set, for the ephod, and for the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

And they shall make an ark of acacia wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of acacia wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark withal. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat. And make one cherub

at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

And thou shalt make a table of acacia wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Close by the border shall the rings be, for places for the staves to bear the table. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, to pour out withal: of pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway.

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece

with it: and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof: and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. Their knops and their branches shall be of one piece with it: the whole of it one beaten work of pure gold. And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels. And see that thou make them after their pattern, which hath been shewed thee in the mount.

Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou make them. The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure. Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second coup-

ling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second coupling; the loops shall be opposite one to another. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be one. And thou shalt make curtains of goats' hair for a tent over the tabernacle: eleven curtains shalt thou make them. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain which is outmost in the second coupling. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

And thou shalt make the boards for the tabernacle of acacia wood, standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the taber-

nacle. And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons: and for the second side of the tabernacle, on the north side, twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the hinder part. And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part westward. And the middle bar in the midst of the boards shall pass through from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which hath been shewed thee in the mount.

And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman shall it be made: and thou shalt hang it upon four pillars of acacia overlaid with gold, their hooks shall be of gold, upon four sockets of silver. And thou shalt hang

up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

And thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: the horns thereof shall be of one piece with it: and thou shalt overlay it with brass. And thou shalt make its pots to take away its ashes, and its shovels, and its basons, and its flesh-hooks, and its firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grating of net-work of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar. And thou shalt make staves for the altar, staves of acacia wood, and overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it. Hollow with planks shalt thou make it: as it hath been shewed thee in the mount, so shall they make it.

And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen an hundred cubits long for one side: and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings an hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings for the one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And for the other side shall be hangings of fifteen cubits: their pillars three, and their sockets three. And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer: their pillars four, and their sockets four. All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits, of fine twined linen, and their sockets of brass. All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it

shall be a statute for ever throughout their generations on the behalf of the children of Israel.

And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a coat of chequer work, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the cunning workman. It shall have two shoulderpieces joined to the two ends thereof; that it may be joined together. And the cunningly woven band, which is upon it, to gird it on withal, shall be like the work thereof and of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be inclosed in ouches of gold. And

thou shalt put the two stones upon the shoulderpieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

And thou shalt make ouches of gold: and two chains of pure gold; like cords shalt thou make them, of wreathen work: and thou shalt put the wreathen chains on the ouches. And thou shalt make a breastplate of judgement, the work of the cunning workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it. Foursquare it shall be and double; a span shall be the length thereof, and a span the breadth thereof. And thou shalt set in it settings of stones, four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; and the second row an emerald, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be inclosed in gold in their settings. And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains like cords, of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold on the two rings at the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt put on the two ouches, and put them on the shoulderpieces of the ephod, in the forepart thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate,

upon the edge thereof, which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the two shoulderpieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the cunningly woven band of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgement the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually.

And thou shalt make the robe of the ephod all of blue. And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO THE LORD. And thou shalt put it on a lace of blue, and it shall be upon the

mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. And thou shalt weave the coat in chequer work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him.

And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock and two rams without blemish, and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the

coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the cunningly woven band of the ephod: and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and bind headtires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, at the door of the tent of meeting. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp: it is a sin offering. Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram. Then shalt thou kill

the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh; for it is a ram of consecration: and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before the LORD: and thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons; and shalt wave them for a wave offering before the LORD. And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave offering before the LORD: and it shall be thy portion. And thou shalt sanctify the breast of the wave offering, and the thigh of the heave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons: and it shall be for Aaron and his sons as a due for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifices of their peace offerings, even their heave offering unto the LORD.

And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place. And thou shalt take the ram of consecration, and seethe its flesh in a holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. And every day shalt thou offer the bullock of sin offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meal offering of the morning, and according to the drink offering thereof, for a

sweet savour, an offering made by fire unto the LORD. It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the LORD: where I will meet with you, to speak there unto thee. And there I will meet with the children of Israel; and the Tent shall be sanctified by my glory. And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. A cubit shall be the length thereof; and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of one piece with it. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make for it under the crown thereof, upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves to bear it withal. And thou shalt make the staves of acacia wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it. And when Aaron lighteth the lamps at even, he shall burn it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange in-

cense thereon, nor burnt offering, nor meal offering; and ye shall pour no drink offering thereon. And Aaron shall make atonement upon the horns of it once in the year: with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto the LORD.

And the LORD spake unto Moses, saying, When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary:[1] half a shekel for an offering to the LORD. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of the LORD. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the LORD, to make atonement for your souls. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls.

And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and the base thereof of brass, to wash withal: and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and their feet thereat: when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to

[1] The shekel is twenty gerahs.

minister, to burn an offering made by fire unto the LORD: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Moreover the LORD spake unto Moses, saying, Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of olive oil an hin: and thou shalt make it an holy anointing oil, a perfume compounded after the art of the perfumer: it shall be an holy anointing oil. And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and the altar of burnt offering with all the vessels thereof, and the laver and the base thereof. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be a like weight; and thou shalt make of it incense, a perfume after the art of the

perfumer, seasoned with salt, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy. And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, he shall be cut off from his people.

And the LORD spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent; and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense; and the altar of burnt offering with all its vessels, and the laver and its base; and the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office; and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.

And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my

sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD which sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

II

Covenant of the Second Table

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And

all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, Tomorrow shall be a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the LORD spake unto Moses, Go, get thee down; for thy people, which thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven,

and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he said he would do unto his people.

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on evil. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off; so they gave it me: and I cast it into the fire, and there came out this calf. And when Moses saw that the people were broken loose; for Aaron had let them loose for a derision among their enemies: then Moses stood in the gate of

the camp, and said, Whoso is on the LORD'S side, let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And Moses said, Consecrate yourselves today to the LORD, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them. And the LORD smote the people, because they made the calf, which Aaron made.

And the LORD spake unto Moses, Depart, go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; and I will drive out the

Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. And the LORD said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: if I go up into the midst of thee for one moment, I shall consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one which sought the LORD went out unto the tent of meeting, which was without the camp. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and the LORD spake with Moses. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by

name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy ways, that I may know thee, to the end that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein now shall it be known that I have found grace in thy sight, I and thy people? is it not in that thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth?

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, Shew me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of the LORD before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for man shall not see me and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away mine hand, and thou shalt see my back: but my face shall not be seen.

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. And no man shall come up with thee, neither

let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and trangression and sin: and that will by no means clear the guilty; visiting the inquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD, for it is a terrible thing that I do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim: for thou shalt worship

no other god: for the LORD, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the womb is mine; and all thy cattle that is male, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Three times in the year shall all thy males appear before the Lord GOD, the God of Israel. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before the LORD thy God three times in the year. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy ground thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk. And the LORD said unto Moses, Write thou these words: for after the tenor of these

words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded; and the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

I

Specification of the Building of the Tabernacle

And Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to

you an holy day, a sabbath of solemn rest to the LORD: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, the LORD'S offering; gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia wood; and oil for the light, and spices for the anointing oil, and for the sweet incense; and onyx stones, and stones to be set, for the ephod, and for the breastplate. And let every wise hearted man among you come, and make all that the LORD hath commanded; the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and the staves thereof, the mercy-seat, and the veil of the screen; the table, and its staves, and all its vessels, and the shewbread; the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; the altar of burnt offering, with its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court; the pins of the tabernacle, and the pins of the court, and their cords; the finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the LORD'S offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought brooches, and earrings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun the goats' hair. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a freewill offering unto the LORD; every man and woman, whose heart made them willing to bring for all the work, which the LORD had commanded to be made by the hand of Moses.

And Moses said unto the children of Israel, See, the LORD hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise cunning works,

to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of cunning workmanship. And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise cunning works. And Bezalel and Oholiab shall work, and every wise hearted man, in whom the LORD hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the LORD hath commanded.

And Moses called Bezalel and Oholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him freewill offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

And every wise hearted man among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman made he them. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one measure. And he coupled five curtains one to another: and the other five curtains he coupled one to another. And he made loops of blue upon the edge of the one curtain from the selvedge in the coupling: likewise he made in the edge of the curtain that was outmost in the second coupling. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling: the loops were opposite one to another. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one. And he made curtains of goats' hair for a tent over the tabernacle: eleven curtains he made them. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one measure. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain which was outmost in the second coupling. And he made fifty clasps of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

And he made the boards for the tabernacle of acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. Each board had two tenons, joined one to another: thus did he make for all

the boards of the tabernacle. And he made the boards for the tabernacle; twenty boards for the south side southward: and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle, on the north side, he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the hinder part. And they were double beneath, and in like manner they were entire unto the top thereof unto one ring: thus he did to both of them in the two corners. And there were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets. And he made bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. And he made the middle bar to pass through in the midst of the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

And he made the veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman made he it. And he made thereunto four pillars of acacia, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the

embroiderer; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: and their five sockets were of brass.

And Bezalel made the ark of acacia wood: two cubits and a half was the length of it, and a cubic and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, in the four feet thereof; even two rings on the one side of it, and two rings on the other side of it. And he made staves of acacia wood, and overlaid them with gold. And he put the staves into the rings on the sides of the ark, to bear the ark. And he made a mercy-seat of pure gold: two cubits and a half was the length thereof, and a cubit and a half the breadth thereof. And he made two cherubim of gold; of beaten work made he them, at the two ends of the mercy-seat; one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat made he the cherubim at the two ends thereof. And the cherubim spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat were the faces of the cherubim.

And he made the table of acacia wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereto a crown of gold round about. And he made unto it a border of an handbreadth round about, and made a golden crown to the border thereof round about. And he cast for it four rings of gold, and put the rings in the four corners that were on the four feet thereof. Close by the border were the rings, the places for the staves

to bear the table. And he made the staves of acacia wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the bowls thereof, and the flagons thereof, to pour out withal, of pure gold.

And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, its knops, and its flowers, were of one piece with it: and there were six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick. And in the candlestick were four cups made like almond-blossoms, the knops thereof, and the flowers thereof: and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it. Their knops and their branches were of one piece with it: the whole of it was one beaten work of pure gold. And he made the lamps thereof, seven, and the tongs thereof, and the snuff-dishes thereof, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.

And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, four-square; and two cubits was the height thereof; the horns thereof were of one piece with it. And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a crown of gold

round about. And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for places for staves to bear it withal. And he made the staves of acacia wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.

And he made the altar of burnt offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, the flesh-hooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up. And he cast four rings for the four ends of the grating of brass, to be placed for the staves. And he made the staves of acacia wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made it hollow with planks.

And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women which served at the door of the tent of meeting.

And he made the court: for the south side southward the hangings of the court were of fine twined linen, an hundred cubits: their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets were of silver. And for the north side an hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver. And for the west side were

hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. And for the east side eastward fifty cubits. The hangings for the one side of the gate were fifteen cubits; their pillars three, and their sockets three; and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. And all the pins of the tabernacle, and of the court round about, were of brass.

This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty

and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: a beka a head, that is, half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; an hundred sockets for the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and made fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tent of meeting, and the brasen altar, and the brasen grating for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman. They made shoulderpieces

for it, joined together: at the two ends was it joined together. And the cunningly woven band, that was upon it, to gird it on withal, was of the same piece and like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

And they wrought the onyx stones, inclosed in ouches of gold, graven with the engravings of a signet, according to the names of the children of Israel. And he put them on the shoulderpieces of the ephod, to be stones of memorial for the children of Israel; as the LORD commanded Moses.

And he made the breastplate, the work of the cunning workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and fine twined linen. It was four-square; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double. And they set in it four rows of stones: a row of sardius, topaz, and carbuncle was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a jacinth, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their settings. And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, for the twelve tribes. And they made upon the breastplate chains like cords, of wreathen work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings on the two ends of the breastplate. And they put the two wreathen chains of gold on the two rings at the ends of the breastplate. And the other two ends of the two wreathen chains they put on the two ouches, and put them on the shoulderpieces of the ephod, in the fore-

part thereof. And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the side of the ephod inward. And they made two rings of gold, and put them on the two shoulderpieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod. And they did bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the cunningly woven band of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

And he made the robe of the ephod of woven work, all of blue; and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent. And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as the LORD commanded Moses.

And they made the coats of fine linen of woven work for Aaron, and for his sons, and the mitre of fine linen, and the goodly headtires of fine linen, and the linen breeches of fine twined linen, and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as the LORD commanded Moses.

And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, HOLY TO THE LORD. And they tied unto it a lace of blue,

to fasten it upon the mitre above; as the LORD commanded Moses.

Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that the LORD commanded Moses, so did they.

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; the ark of the testimony, and the staves thereof, and the mercy-seat; the table, all the vessels thereof, and the shew-bread; the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; the brasen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting; the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel did all the work. And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it: and Moses blessed them.

And the LORD spake unto Moses, saying, On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil. And

thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of meeting. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the screen of the gate of the court. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be most holy. And thou shalt anoint the laver and its base, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office. And thou shalt bring his sons, and put coats upon them: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he.

And it came to pass in the first month in the second year on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and laid its sockets and set up the boards thereof, and put in the bars thereof, and reared up its pillars. And he spread the tent over the taber-

nacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD commanded Moses. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the LORD; as the LORD commanded Moses. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden altar in the tent of meeting before the veil: and he burnt thereon incense of sweet spices; as the LORD commanded Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering; as the LORD commanded Moses. And he set the laver between the tent of meeting and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they washed: as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

J

Law and Ritual of Oblations

And the LORD called unto Moses, and spake unto him out of the tent of meeting, saying, Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto the LORD, ye shall offer your oblation of the cattle, even of the herd and of the flock.

If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before the LORD. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting. And he shall flay the burnt offering and cut it into its pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire: and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but its inwards and

its legs shall he wash with water: and the priest shall burn the whole on the altar, for a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

And if his oblation be of the flock, of the sheep, or of the goats, for a burnt offering; he shall offer it a male without blemish. And he shall kill it on the side of the altar northward before the LORD: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about. And he shall cut it into its pieces, with its head and its fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: but the inwards and the legs shall he wash with water: and the priest shall offer the whole, and burn it upon the altar: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

And if his oblation to the LORD be a burnt offering of fowls, then he shall offer his oblation of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar: and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes: and he shall rend it by the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

And when any one offereth an oblation of a meal offering unto the LORD, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the fine flour thereof, and of the oil

thereof, with all the frankincense thereof; and the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savour unto the LORD: and that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meal offering of the baking pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meal offering. And if thy oblation be a meal offering of the frying pan, it shall be made of fine flour with oil. And thou shalt bring the meal offering that is made of these things unto the LORD: and it shall be presented unto the priest, and he shall bring it unto the altar. And the priest shall take up from the meal offering the memorial thereof, and shall burn it upon the altar: an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. No meal offering, which ye shall offer unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, as an offering made by fire unto the LORD. As an oblation of firstfruits ye shall offer them unto the LORD: but they shall not come up for a sweet savour on the altar. And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt.

And if thou offer a meal offering of firstfruits unto the

LORD, thou shalt offer for the meal offering of thy firstfruits corn in the ear parched with fire, bruised corn of the fresh ear. And thou shalt put oil upon it, and lay frankincense thereon: it is a meal offering. And the priest shall burn the memorial of it, part of the bruised corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

And if his oblation be a sacrifice of peace offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of peace offerings an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And Aaron's sons shall burn it on the altar upon the burnt offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

And if his oblation for a sacrifice of peace offerings unto the LORD be of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his oblation, then shall he offer it before the LORD: and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood thereof upon the altar round about. And he shall offer of the sacrifice of peace offerings an offering made by fire unto the LORD; the fat thereof, the fat tail entire, he shall take it away hard by the backbone; and the fat that covereth the inwards,

and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

And if his oblation be a goat, then he shall offer it before the LORD: and he shall lay his hand upon the head of it, and kill it before the tent of meeting: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his oblation, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour: all the fat is the LORD'S. It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which the LORD hath commanded not to be done, and shall do any one of them: if the anointed priest shall sin so as to bring guilt on the people; then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tent of meeting before the LORD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the LORD. And the anointed priest shall take of the blood of the bullock, and

bring it to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. And the priest shall put of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meeting. And all the fat of the bullock of the sin offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away, as it is taken off from the ox of the sacrifice of peace offerings: and the priest shall burn them upon the altar of burnt offering. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.

And if the whole congregation of Israel shall err, and the thing be hid from the eyes of the assembly, and they have done any of the things which the LORD hath commanded not to be done, and are guilty; when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering, and bring it before the tent of meeting. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the anointed priest shall bring of the blood of the bullock to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle it

seven times before the LORD, before the veil. And he shall put of the blood upon the horns of the altar which is before the LORD, that is in the tent of meeting, and all the blood shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meeting. And all the fat thereof shall he take off from it, and burn it upon the altar. Thus shall he do with the bullock; as he did with the bullock of the sin offering, so shall he do with this: and the priest shall make atonement for them, and they shall be forgiven. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin offering for the assembly.

When a ruler sinneth, and doeth unwittingly any one of all the things which the LORD his God hath commanded not to be done, and is guilty; if his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and the blood thereof shall he pour out at the base of the altar of burnt offering. And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.

And if any one of the common people sin unwittingly, in doing any of the things which the LORD hath commanded not to be done, and be guilty; if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which

he hath sinned. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make atonement for him, and he shall be forgiven.

And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar: and all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, upon the offerings of the LORD made by fire: and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity: or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty: or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith

he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty: or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things: and it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned: and he shall bring his guilt offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him as concerning his sin. And if his means suffice not for a lamb, then he shall bring his guilt offering for that wherein he hath sinned, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it asunder: and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin offering. And he shall offer the second for a burnt offering, according to the ordinance: and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.

But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of the LORD made by fire: it is a

sin offering. And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and the remnant shall be the priest's, as the meal offering.

And the LORD spake unto Moses, saying, If any one commit a trespass, and sin unwittingly, in the holy things of the LORD; then he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a guilt offering: and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

And if any one sin, and do any of the things which the LORD hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest: and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven. It is a guilt offering: he is certainly guilty before the LORD.

And the LORD spake unto Moses, saying, If any one sin, and commit a trespass against the LORD, and deal falsely with his neighbour in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbour; or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a man doeth, sinning therein: then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he

hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty. And he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest: and the priest shall make atonement for him before the LORD, and he shall be forgiven; concerning whatsoever he doeth so as to be guilty thereby.

And the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: the burnt offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn thereon the fat of the peace offerings. Fire shall be kept burning upon the altar continually; it shall not go out.

And this is the law of the meal offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take up therefrom his handful, of the fine flour of the meal

offering, and of the oil thereof, and all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savour, as the memorial thereof, unto the LORD. And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it. It shall not be baken with leaven. I have given it as their portion of my offerings made by fire; it is most holy, as the sin offering, and as the guilt offering. Every male among the children of Aaron shall eat of it, as a due for ever throughout your generations, from the offerings of the LORD made by fire: whosoever toucheth them shall be holy.

And the LORD spake unto Moses, saying, This is the oblation of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half thereof in the evening. On a baking pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal offering for a sweet savour unto the LORD. And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto the LORD. And every meal offering of the priest shall be wholly burnt: it shall not be eaten.

And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. Whatsoever shall touch the flesh thereof shall be holy: and when there is

sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen vessel, it shall be scoured, and rinsed in water. Every male among the priests shall eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

And this is the law of the guilt offering: it is most holy. In the place where they kill the burnt offering shall they kill the guilt offering: and the blood thereof shall he sprinkle upon the altar round about. And he shall offer of it all the fat thereof; the fat tail, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away: and the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a guilt offering. Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy. As is the sin offering, so is the guilt offering: there is one law for them: the priest that maketh atonement therewith, he shall have it. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. And every meal offering that is baken in the oven, and all that is dressed in the frying pan, and on the baking pan, shall be the priest's that offereth it. And every meal offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.

And this is the law of the sacrifice of peace offerings, which one shall offer unto the LORD. If he offer it for a thanks-

giving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace offerings for thanksgiving. And of it he shall offer one out of each oblation for an heave offering unto the LORD; it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until the morning. But if the sacrifice of his oblation be a vow, or a freewill offering, it shall be eaten on the day that he offereth his sacrifice: and on the morrow that which remaineth of it shall be eaten: but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof: but the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, that soul shall be cut off from his people. And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, that soul shall be cut off from his people.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD out of the sacrifice of his peace offerings: his own hands shall bring the offerings of the LORD made by fire; the fat with the breast shall he bring, that the breast may be waved for a wave offering before the LORD. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. And the right thigh shall ye give unto the priest for an heave offering out of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right thigh for a portion. For the wave breast and the heave thigh have I taken of the children of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.

This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto

the LORD in the priest's office; which the LORD commanded to be given them of the children of Israel, in the day that he anointed them. It is a due for ever throughout their generations. This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace offerings; which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

E

Law of the Consecration of Priests

And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the basket of unleavened bread; and assemble thou all the congregation at the door of the tent of meeting. And Moses did as the LORD commanded him; and the congregation was assembled at the door of the tent of meeting. And Moses said unto the congregation, This is the thing which the LORD hath commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band of the ephod, and bound it unto him therewith. And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim. And he set the mitre upon his head; and

upon the mitre, in front, did he set the golden plate, the holy crown; as the LORD commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound headtires upon them; as the LORD commanded Moses. And he brought the bullock of the sin offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as the LORD commanded Moses. And he presented the ram of the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it: and Moses sprinkled the blood upon the altar round about. And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt offering for a sweet savour: it was an offering made by fire unto the LORD; as the LORD commanded Moses. And he presented the other ram, the ram of consecration: and Aaron and his

sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about. And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh: and out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh: and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave offering before the LORD. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were a consecration for a sweet savour: it was an offering made by fire unto the LORD. And Moses took the breast, and waved it for a wave offering before the LORD: it was Moses' portion of the ram of consecration; as the LORD commanded Moses. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and

of the bread shall ye burn with fire. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days. As hath been done this day, so the LORD hath commanded to do, to make atonement for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a bull calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; and an ox and a ram for peace offerings, to sacrifice before the LORD; and a meal offering mingled with oil: for today the LORD appeareth unto you. And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. And Moses said unto Aaron, Draw near unto the altar, and offer thy sin offering, and thy burnt offering, and make atonement for thyself, and for the people: and offer the oblation of the people, and make atonement for them; as the LORD commanded. So Aaron drew near unto the altar, and slew the calf of the sin offering, which was for himself. And the sons of Aaron pre-

sented the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar: but the fat, and the kidneys, and the caul from the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the skin he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about. And they delivered the burnt offering unto him, piece by piece, and the head: and he burnt them upon the altar. And he washed the inwards and the legs, and burnt them upon the burnt offering on the altar. And he presented the people's oblation, and took the goat of the sin offering which was for the people, and slew it, and offered it for sin, as the first. And he presented the burnt offering, and offered it according to the ordinance. And he presented the meal offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt offering of the morning. He slew also the ox and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about, and the fat of the ox; and of the ram, the fat tail, and that which covered the inwards, and the kidneys, and the caul of the liver: and they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right thigh Aaron waved for a wave offering before the LORD; as Moses commanded. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the LORD ap-

peared unto all the people. And there came forth fire from before the LORD, and consumed upon the altar the burnt offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had not commanded them. And there came forth fire from before the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. So they drew near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

And the LORD spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations: and that ye may put

difference between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: and ye shall eat it in a holy place, because it is thy due, and thy sons' due, of the offerings of the LORD made by fire: for so I am commanded. And the wave breast and the heave thigh shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they are given as thy due, and thy sons' due, out of the sacrifices of the peace offerings of the children of Israel. The heave thigh and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD: and it shall be thine, and thy sons' with thee, as a due for ever; as the LORD hath commanded.

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Wherefore have ye not eaten the sin offering in the place of the sanctuary, seeing it is most holy, and he hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded. And Aaron spake unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and there have befallen me such things as these: and if I had

eaten the sin offering today, would it have been well-pleasing in the sight of the LORD? And when Moses heard that, it was well-pleasing in his sight.

L

Law of Purification and Atonement

And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the living things which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat and their carcases ye shall not touch; they are unclean unto you.

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you, and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcases ye shall have in abomination. Whatsoever

hath no fins nor scales in the waters, that is an abomination unto you.

And these ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the gier eagle, and the ospray; and the kite, and the falcon after its kind; every raven after its kind; and the ostrich, and the night hawk, and the seamew, and the hawk after its kind; and the little owl, and the cormorant, and the great owl; and the horned owl, and the pelican, and the vulture; and the stork, the heron after its kind, and the hoopoe, and the bat.

All winged creeping things that go upon all four are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind. But all winged creeping things, which have four feet, are an abomination unto you.

And by these ye shall become unclean: whosoever toucheth the carcase of them shall be unclean until the even: and whosoever beareth aught of the carcase of them shall wash his clothes, and be unclean until the even. Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean. And whatsoever goeth upon its paws, among all beasts that go on all four, they are unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

And these are they which are unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon. These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break. All food therein which may be eaten, that on which water cometh, shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcase falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you. Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcase shall be unclean. And if aught of their carcase fall upon any sowing seed which is to be sown, it is clean. But if water be put upon the seed, and aught of their carcase fall thereon, it is unclean unto you.

And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

And every creeping thing that creepeth upon the earth is

an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the LORD your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth. For I am the LORD that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her impurity: and she shall continue in the blood of her purifying threescore and

six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tent of meeting, unto the priest: and he shall offer it before the LORD, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female. And if her means suffice not for a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean.

And the LORD spake unto Moses and unto Aaron, saying, When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy: and the priest shall look on him, and pronounce him unclean. And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days: and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more: and the priest shall look on him again the seventh day: and, behold, if the plague be dim,

and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean. But if the scab spread abroad in the skin, after that he hath shewn himself to the priest for his cleansing, he shall shew himself to the priest again: and the priest shall look, and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall look, and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean. And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest; then the priest shall look: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. But whensoever raw flesh appeareth in him, he shall be unclean. And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy. Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest, and the priest shall look on him: and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean.

And when the flesh hath in the skin thereof a boil, and it is healed, and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shewed

to the priest; and the priest shall look, and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil. But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim, then the priest shall shut him up seven days: and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

Or when the flesh hath in the skin thereof a burning by fire, and the quick flesh of the burning become a bright spot, reddish-white, or white; then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days: and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

And when a man or woman hath a plague upon the head or upon the beard, then the priest shall look on the plague: and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall

pronounce him unclean: it is a scall, it is leprosy of the head or of the beard. And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up him that hath the plague of the scall seven days: and in the seventh day the priest shall look on the plague: and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin, then he shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: and in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. But if the scall spread abroad in the skin after his cleansing; then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he is unclean. But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

And when a man or a woman hath in the skin of their flesh bright spots, even white bright spots; then the priest shall look: and, behold, if the bright spots in the skin of their flesh be of a dull white; it is a tetter, it hath broken out in the skin; he is clean.

And if a man's hair be fallen off his head, he is bald; yet he is clean. And if his hair be fallen off from the front part of his head, he is forehead bald; yet is he clean. But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or

his bald forehead. Then the priest shall look upon him: and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh; he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.

The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin; it is the plague of leprosy, and shall be shewed unto the priest: and the priest shall look upon the plague, and shut up that which hath the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean. And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; then the priest shall command that they wash the thing wherein the plague is, and

he shall shut it up seven days more: and the priest shall look, after that the plague is washed: and, behold, if the plague have not changed its colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without. And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is breaking out: thou shalt burn that wherein the plague is with fire. And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or any thing of skin, to pronounce it clean, or to pronounce it unclean.

And the LORD spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop: and the priest shall command to kill one of the birds in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall

sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days. And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean. And on the eighth day he shall take two he-lambs, without blemish, and one ewe-lamb of the first year without blemish, and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and one log of oil. And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before the LORD, at the door of the tent of meeting: and the priest shall take one of the he-lambs, and offer him for a guilt offering, and the log of oil, and wave them for a wave offering before the LORD: and he shall kill the he-lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary: for as the sin offering is the priest's, so is the guilt offering: it is most holy: and the priest shall take of the blood of the guilt offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: and of the rest of the oil that is in his hand shall

the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the guilt offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before the LORD. And the priest shall offer the sin offering, and make atonement for him that is to be cleansed because of his uncleanness; and afterward he shall kill the burnt offering: and the priest shall offer the burnt offering and the meal offering upon the altar: and the priest shall make atonement for him, and he shall be clean.

And if he be poor, and cannot get so much, then he shall take one he-lamb for a guilt offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal offering, and a log of oil; and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before the LORD. And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: and he shall kill the lamb of the guilt offering, and the priest shall take of the blood of the guilt offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: and the priest shall put of the oil

that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before the LORD. And he shall offer one of the turtledoves, or of the young pigeons, such as he is able to get; even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meal offering: and the priest shall make atonement for him that is to be cleansed before the LORD. This is the law of him in whom is the plague of leprosy, who is not able to get that which pertaineth to his cleansing.

And the LORD spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house: and the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, and the appearance thereof be lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean

place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the city into an unclean place: and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house. And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plaistered; then the priest shall come in and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plaistered; then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open

field: so shall he make atonement for the house: and it shall be clean.

This is the law for all manner of plague of leprosy, and for a scall; and for the leprosy of a garment, and for a house; and for a rising, and for a scab, and for a bright spot: to teach when it is unclean, and when it is clean: this is the law of leprosy.

And the LORD spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed whereon he that hath the issue lieth shall be unclean: and everything whereon he sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. And what saddle soever he that hath the issue rideth upon shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he that hath the issue toucheth, without having rinsed

his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the earthen vessel, which he that hath the issue toucheth, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tent of meeting, and give them unto the priest: and the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for him before the LORD for his issue.

And if any man's seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

And if a woman have an issue, and her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her impurity shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on the bed, or on any

thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and every thing whereon she sitteth shall be unclean, as the uncleanness of her impurity. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before the LORD for the issue of her uncleanness.

Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.

This is the law of him that hath an issue, and of him whose seed of copulation goeth from him, so that he is unclean thereby; and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

And the LORD spake unto Moses, after the death of the

two sons of Aaron, when they drew near before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Herewith shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set them before the LORD at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin offering. But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement for him, to send him away for Azazel into the wilderness. And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the LORD, that the cloud of

the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a

solitary land: and he shall let go the goat in the wilderness. And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. And the fat of the sin offering shall he burn upon the altar. And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And the bullock of the sin offering, and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the homeborn, or the stranger that sojourneth among you: for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the LORD. It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments: and he shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar; and he shall make

atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as the LORD commanded Moses.

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The Covenant of Holiness

And the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the LORD. And they shall no more sacrifice their sacrifices unto the he-goats, after whom they go a whoring. This shall be a statute for ever unto them throughout their generations.

And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among

them, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people.

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten; he shall pour out the blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall

ye walk in their statutes. My judgements shall ye do, and my statutes shall ye keep, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live in them: I am the LORD.

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wicked-

ness. And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her life time. And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness. And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not give any of thy seed to make them pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not lie with mankind, as with womankind: it is abomination. And thou shalt not lie with any beast to defile thyself therewith: neither shall any woman stand before a beast, to lie down thereto: it is confusion.

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore shall keep my statutes and my judgements, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the LORD your God.

And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them,

Ye shall be holy: for I the LORD your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the LORD your God. Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. And when ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it that ye may be accepted. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire. And if it be eaten at all on the third day, it is an abomination; it shall not be accepted: but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of the LORD: and that soul shall be cut off from his people.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the LORD. Thou shalt not oppress thy neighbour, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but thou shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother

in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together. And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free. And he shall bring his guilt offering unto the LORD, unto the door of the tent of meeting, even a ram for a guilt offering. And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin which he hath sinned: and he shall be forgiven for his sin which he hath sinned. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten. But in the fourth year all the fruit thereof shall be holy, for giving praise unto the LORD. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God. Ye shall not eat any thing with the blood: neither shall ye use enchantments, nor practise augury. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD. Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wicked-

ness. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the LORD your God. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the LORD. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. And ye shall observe all my statutes, and all my judgements, and do them: I am the LORD.

And the LORD spake unto Moses, saying, Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death: then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. And the soul that turneth unto them that have familiar spirits, and unto the wizards, to

go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood shall be upon him. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. And if a man shall lie with a woman having her sickness, and shall uncover her

nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he hath made naked his near kin: they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

Ye shall therefore keep all my statutes, and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the LORD your God, which have separated you from the peoples. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean. And ye shall be holy unto me: for I the LORD am holy, and have separated you from the peoples, that ye should be mine.

A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none de-

file himself for the dead among his people; except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his sister a virgin, that is near unto him, which hath had no husband, for her may he defile himself. He shall not defile himself, being a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, the bread of their God, they do offer: therefore they shall be holy. They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD. And he shall take a wife in her virginity. A widow, or one divorced, or a profane woman, an harlot, these shall he not take: but a virgin of his own people shall he take to wife. And he shall not profane his seed among his people; for I am the LORD which sanctify him.

And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken; no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am the LORD which sanctify them. So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto me, and that they profane not my holy name: I am the LORD. Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from before me: I am the LORD. What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; or whosoever toucheth any creeping thing, whereby

he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; the soul which toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water. And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith: I am the LORD. They shall therefore keep my charge, lest they bear sin for it, and die therein, if they profane it: I am the LORD which sanctify them. There shall no stranger eat of the holy thing: a sojourner of the priest's, or an hired servant, shall not eat of the holy thing. But if a priest buy any soul, the purchase of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread. And if a priest's daughter be married unto a stranger, she shall not eat of the heave offering of the holy things. But if a priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's bread: but there shall no stranger eat thereof. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am the LORD which sanctify them.

And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that offereth his oblation, whether

it be any of their vows, or any of their freewill offerings, which they offer unto the LORD for a burnt offering; that ye may be accepted, ye shall offer a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto the LORD; neither shall ye do thus in your land. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.

And the LORD spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto the LORD. And whether it be cow or ewe, ye shall not kill it and her young both in one day. And when ye sacrifice a sacrifice of thanksgiving unto the LORD, ye shall sacrifice it that ye may be accepted. On the same day it shall be eaten; ye shall leave none of it until the morning: I am the LORD. Therefore shall ye keep my commandments, and do them; I am the LORD. And ye shall not profane my holy

name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, that brought you out of the land of Egypt, to be your God: I am the LORD.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, The set feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my set feasts. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the LORD in all your dwellings.

These are the set feasts of the LORD, even holy convocations, which ye shall proclaim in their appointed season. In the first month, on the fourteenth day of the month at even, is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye shall eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation; ye shall do no servile work.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt offering unto the LORD. And the meal offering thereof shall be two tenth parts of an ephah of

fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth parts of an ephah: they shall be of fine flour, they shall be baken with leaven, for firstfruits unto the LORD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be a burnt offering unto the LORD, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the LORD. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall make proclamation on the selfsame day; there shall be an holy convocation unto you: ye shall do no servile work: it is a statute for ever in all your dwellings throughout your generations.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor, and for the stranger: I am the LORD your God.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work: and ye shall offer an offering made by fire unto the LORD.

And the LORD spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto the LORD. And ye shall do no manner of work in that same day: for it is a day of atonement, to make atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; ye shall do no servile work.

These are the set feasts of the LORD, which ye shall pro-

claim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day: beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year: it is a statute for ever in your generations: ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the set feasts of the LORD.

And the LORD spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the LORD continually: it shall be a statute for ever throughout your generations. He shall order the lamps upon the pure candlestick before the LORD continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath day he shall set it in order before the LORD continually; it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and the son of the Israelitish woman and a man of Israel strove together in the camp; and the son of the Israelitish woman blasphemed the Name, and cursed: and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in ward, that it might be declared unto them at the mouth of the LORD.

And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the name of the LORD, shall be put to death.

And he that smiteth any man mortally shall surely be put to death; and he that smiteth a beast mortally shall make it good: life for life. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be rendered unto him. And he that killeth a beast shall make it good: and he that killeth a man shall be put to death. Ye shall have one manner of law, as well for the stranger, as for the homeborn: for I am the LORD your God. And Moses spake to the children of Israel, and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as the LORD commanded Moses.

And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land. And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

And thou shalt number seven sabbaths of years unto thee,

seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In this year of jubile ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another: according to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee. And ye shall not wrong one another; but thou shalt fear thy God: for I am the LORD your God. Wherefore ye shall do my statutes, and keep my judgements and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years. And ye shall

sow the eighth year, and eat of the fruits, the old store; until the ninth year, until her fruits come in, ye shall eat the old store. And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold. And if a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubile. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time. And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubile: for the houses of the cities of the Levites are their

possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant: as an hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubile: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God. And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family: after that he is sold he may be redeemed; one of his brethren may redeem him: or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubile: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall reckon with him; according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him: he shall not rule with rigour over him in thy sight. And if he be not redeemed by these means, then he shall go out in the year of jubile, he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the LORD your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield her increase, and the trees of the field

shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand: and your enemies shall fall before you by the sword. And I will have respect unto you, and make you fruitful, and multiply you; and will establish my covenant with you. And ye shall eat old store long kept, and ye shall bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not do all these commandments; and if ye shall reject my statutes, and if your soul abhor my judgements, so that ye will not do all my commandments, but break my covenant; I also will do this unto you; I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee

when none pursueth you. And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruit. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. And if by these things ye will not be reformed unto me, but will walk contrary unto me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you in fury; and I also will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your sun-images, and cast your carcases upon the carcases of your idols; and my soul shall abhor you. And I will make your cities a waste, and will bring your

sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies, and ye shall perish among the nations, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that because they have walked contrary unto me, I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy

her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they rejected my judgements, and their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God: but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

These are the statutes and judgements and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

N

Law of Vows and Tithes

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And if

it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.

And if it be a beast, whereof men offer an oblation unto the LORD, all that any man giveth of such unto the LORD shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy. And if it be any unclean beast, of which they do not offer an oblation unto the LORD, then he shall set the beast before the priest: and the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be. But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.

And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

And if a man shall sanctify unto the LORD part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation it shall stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain unto the year of jubile, and an abatement shall be

made from thy estimation. And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more: but the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. And if he sanctify unto the LORD a field which he hath bought, which is not of the field of his possession; then the priest shall reckon unto him the worth of thy estimation unto the year of jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD. In the year of jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Only the firstling among beasts, which is made a firstling to the LORD, no man shall sanctify it; whether it be ox or sheep, it is the LORD'S. And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation.

Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD. None devoted, which shall be devoted of men, shall be ransomed; he shall surely be put to death.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto

the LORD. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.

These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

O

Census and Ordering of the Tribes

AND the LORD spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls; from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their hosts. And with you there shall be a man of every tribe; every one head of his fathers' house. And these are the names of the men that shall stand with you: of Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethanel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin;

Abidan the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ochran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These are they that were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. And Moses and Aaron took these men which are expressed by name: and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Reuben, were forty and six thousand and five hundred.

Of the children of Simeon, their generations, by their families, by their fathers' houses, those that were numbered thereof, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.

Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Gad, were forty and five thousand six hundred and fifty.

Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.

Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.

Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.

Of the children of Joseph, namely, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.

Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.

Of the children of Benjamin, their generations, by their

families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Benjamin, were thirty and five thousand and four hundred.

Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Dan, were threescore and two thousand and seven hundred.

Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Asher, were forty and one thousand and five hundred.

Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Naphtali, were fifty and three thousand and four hundred.

These are they that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for his fathers' house. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

But the Levites after the tribe of their fathers were not num-

bered among them. For the LORD spake unto Moses, saying, Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel: but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their hosts. But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony. Thus did the children of Israel; according to all that the LORD commanded Moses, so did they.

And the LORD spake unto Moses and unto Aaron, saying, The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses: over against the tent of meeting shall they pitch round about. And those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be Nahshon the son of Amminadab. And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. And those that pitch next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar: and his host, and those that were numbered thereof, were fifty and four thou-

sand and four hundred: and the tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Helon: and his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. All that were numbered of the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, according to their hosts. They shall set forth first.

On the south side shall be the standard of the camp of Reuben according to their hosts: and the prince of the children of Reuben shall be Elizur the son of Shedeur. And his host, and those that were numbered thereof, were forty and six thousand and five hundred. And those that pitch next unto him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiel the son of Zurishaddai: and his host, and those that were numbered of them, were fifty and nine thousand and three hundred: and the tribe of Gad: and the prince of the children of Gad shall be Eliasaph the son of Reuel: and his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second.

Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps: as they encamp, so shall they set forward, every man in his place, by their standards.

On the west side shall be the standard of the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be Elishama the son of Ammihud. And his host, and those that were numbered of them, were forty

thousand and five hundred. And next unto him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur: and his host, and those that were numbered of them, were thirty and two thousand and two hundred: and the tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideoni: and his host, and those that were numbered of them, were thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.

On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. And those that pitch next unto him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of Ochran: and his hosts, and those that were numbered of them, were forty and one thousand and five hundred: and the tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan: and his host, and those that were numbered of them, were fifty and three thousand and four hundred. All that were numbered of the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall set forth hindmost by their standards.

These are they that were numbered of the children of Israel by their fathers' houses: all that were numbered of the camps according to their hosts were six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel; as

the LORD commanded Moses. Thus did the children of Israel; according to all that the LORD commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses.

P

Census and Service of the Levites

Now these are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

And the LORD spake unto Moses, saying, Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on the behalf of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood: and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the womb among the children of Israel; and the Levites shall be mine: for all the firstborn are mine; on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be; I am the LORD.

And the LORD spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi by their fathers' houses, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the LORD, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni and Shimei. And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting, and the

hangings of the court, and the screen for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. According to the number of all the males, from a month old and upward, there were eight thousand and six hundred, keeping the charge of the sanctuary. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the screen, and all the service thereof. And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, and have the oversight of them that keep the charge of the sanctuary.

Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. And the prince of the fathers' house of the families of Merari was Zuriel the son of Abihail: they shall pitch on the side of the tabernacle northward. And the appointed charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all the service thereof; and the pillars of the court round about, and their sockets, and their pins, and their cords. And those that pitch before the tabernacle eastward, before the

tent of meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and upward, were twenty and two thousand.

And the LORD said unto Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

And the LORD spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle: and the Levites shall be mine; I am the LORD. And for the redemption of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are over and above the number of the Levites, thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them [1]; and thou shalt give the money wherewith the odd number of them is redeemed unto Aaron and to his sons. And Moses took the redemption-money from them that were over and

[1] The shekel is twenty gerahs.

above them that were redeemed by the Levites: from the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: and Moses gave the redemption-money unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

And the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, from thirty years old and upward even until fifty years old, all that enter upon the service, to do the work in the tent of meeting. This is the service of the sons of Kohath in the tent of meeting, about the most holy things: when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it: and shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and the cups to pour out withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of sealskin, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuff-dishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of sealskin, and shall put it upon the frame. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall put in the staves thereof: and they shall take all the vessels of ministry, wherewith they minister in the

sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on the frame. And they shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, the firepans, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of sealskin, and put in the staves thereof. And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the tent of meeting. And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof.

And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: but they shall not go in to see the sanctuary even for a moment, lest they die.

And the LORD spake unto Moses, saying, Take the sum of the sons of Gershon also, by their fathers' houses, by their families; from thirty years old and upward until fifty years old shalt thou number them; all that enter in to wait upon the service, to do the work in the tent of meeting. This is the service of the families of the Gershonites, in serving and

in bearing burdens: they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting; and the hangings of the court, and the screen for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and whatsoever shall be done with them, therein shall they serve. At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service: and ye shall appoint unto them in charge all their burden. This is the service of the families of the sons of the Gershonites in the tent of meeting: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

As for the sons of Merari, thou shalt number them by their families, by their fathers' houses; from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth upon the service, to do the work of the tent of meeting. And this is the charge of their burden, according to all their service in the tent of meeting; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof; and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall appoint the instruments of the charge of their burden. This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.

And Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers' houses, from thirty years old and upward

even unto fifty years old, every one that entered upon the service, for work in the tent of meeting: and those that were numbered of them by their families were two thousand seven hundred and fifty. These are they that were numbered of the families of the Kohathites, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, even those that were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty. These are they that were numbered of the families of the sons of Gershon, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

And those that were numbered of the families of the sons of Merari, by their families, by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, even those that were numbered of them by their families, were three thousand and two hundred. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in

the tent of meeting, even those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Q

Sundry Laws

And the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is unclean by the dead: both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that soul be guilty; then they shall confess their sin which they have done: and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the LORD shall be the priest's; besides the ram of the atonement, whereby atonement shall be made for him. And every heave offering of all

the holy things of the children of Israel, which they present unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken in the act; and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: then shall the man bring his wife unto the priest, and shall bring her oblation for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the LORD: and the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water: and the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy: and the priest shall have in his hand the water of bitterness that causeth the curse: and the priest shall cause her to swear, and shall say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness, being under thy husband, be thou free from this water of bitterness that causeth the curse: but if thou hast gone aside, being under thy husband, and if thou

be defiled, and some man have lien with thee besides thine husband: then the priest shall cause the woman to swear with the oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to fall away, and thy belly to swell; and this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away: and the woman shall say, Amen, Amen. And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness: and he shall make the woman drink the water of bitterness that causeth the curse: and the water that causeth the curse shall enter into her and become bitter. And the priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before the LORD, and bring it unto the altar: and the priest shall take an handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman drink the water. And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into her and become bitter, and her belly shall swell, and her thigh shall fall away: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled; or when the spirit of jealousy cometh upon a man, and he be jealous over his wife; then shall he set the woman before the LORD, and the priest shall execute upon her all this law. And the man shall be free from iniquity, and that woman shall bear her iniquity.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself unto the LORD: he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. All the days of his separation shall he eat nothing that is made of the grape-vine, from the kernels even to the husk. All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long. All the days that he separateth himself unto the LORD he shall not come near to a dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because his separation unto God is upon his head. All the days of his separation he is holy unto the LORD. And if any man die very suddenly beside him, and he defile the head of his separation; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the tent of meeting: and the priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, for that he sinned by reason of the dead, and shall hallow his head that same day. And he shall separate unto the LORD the days of his separation, and shall bring a he-lamb of the first year for a guilt offering: but the former days shall be void, because his separation was defiled.

And this is the law of the Nazirite, when the days of his sepa-

ration are fulfilled: he shall be brought unto the door of the tent of meeting: and he shall offer his oblation unto the LORD, one he-lamb of the first year without blemish for a burnt offering, and one ewe-lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings. And the priest shall present them before the LORD, and shall offer his sin offering, and his burnt offering: and he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also the meal offering thereof, and the drink offering thereof. And the Nazirite shall shave the head of his separation at the door of the tent of meeting, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven the head of his separation: and the priest shall wave them for a wave offering before the LORD; this is holy for the priest, together with the wave breast and heave thigh: and after that the Nazirite may drink wine. This is the law of the Nazirite who voweth, and of his oblation unto the LORD for his separation, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his separation.

And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel; ye shall say unto them:

The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee, and be gracious unto thee:
The Lord lift up his countenance upon thee, and give thee peace.

So shall they put my name upon the children of Israel; and I will bless them.

R

Census of Oblations at the Dedication of the Tabernacle

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them; that the princes of Israel, the heads of their fathers' houses, offered; these were the princes of the tribes, these are they that were over them that were numbered: and they brought their oblation before the LORD, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle. And the LORD spake unto Moses, saying, Take it of them, that they may be to do the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the

sons of Kohath he gave none: because the service of the sanctuary belonged unto them; they bare it upon their shoulders. And the princes offered for the dedication of the altar in the day that it was anointed, even the princes offered their oblation before the altar. And the LORD said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.

And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah: and his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nahshon the son of Amminadab.

On the second day Nethanel the son of Zuar, prince of Issachar, did offer: he offered for his oblation one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nethanel the son of Zuar.

On the third day Eliab the son of Helon, prince of the children of Zebulun: his oblation was one silver charger, the

weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliab the son of Helon.

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elizur the son of Shedeur.

On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Shelumiel the son of Zurishaddai.

On the sixth day Eliasaph the son of Deuel, prince of the children of Gad: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliasaph the son of Deuel.

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elishama the son of Ammihud.

On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen,

five rams, five he-goats, five he-lambs of the first year: this was the oblation of Gamaliel the son of Pedahzur.

On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Abidan the son of Gideoni.

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahiezer the son of Ammishaddai.

On the eleventh day Pagiel the son of Ochran, prince of the children of Asher: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first

year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Pagiel the son of Ochran.

On the twelfth day Ahira the son of Enan, prince of the children of Naphtali: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahira the son of Enan.

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve silver chargers, twelve silver bowls, twelve golden spoons: each silver charger weighing an hundred and thirty shekels, and each bowl seventy: all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary; the twelve golden spoons, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons an hundred and twenty shekels: all the oxen for the burnt offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering: and the males of the goats for a sin offering twelve: and all the oxen for the sacrifice of peace offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

And when Moses went into the tent of meeting to speak

with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him.

S

Ritual of Priestly Service

And the LORD spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light in front of the candlestick. And Aaron did so; he lighted the lamps thereof so as to give light in front of the candlestick, as the LORD commanded Moses. And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

And the LORD spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: sprinkle the water of expiation upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves. Then let them take a young bullock, and its meal offering, fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt present the Levites before the tent of meeting: and thou shalt assemble the whole congregation of the children of Israel: and thou shalt present the Levites before the LORD: and the children of Israel shall lay their hands upon the Levites: and Aaron shall offer the Levites before the LORD for a wave offering, on the behalf of the children of

Israel, that they may be to do the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and offer thou the one for a sin offering, and the other for a burnt offering, unto the LORD, to make atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for a wave offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tent of meeting: and thou shalt cleanse them, and offer them for a wave offering. For they are wholly given unto me from among the children of Israel; instead of all that openeth the womb, even the firstborn of all the children of Israel, have I taken them unto me. For all the firstborn among the children of Israel are mine, both man and beast: on the day that I smote all the firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites instead of all the firstborn among the children of Israel. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. Thus did Moses, and Aaron, and all the congregation of the children of Israel, unto the Levites: according unto all that the LORD commanded Moses touching the Levites, so did the children of Israel unto them. And the Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before the LORD; and Aaron made atonement for them to cleanse them. And after that went the

Levites in to do their service in the tent of meeting before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

And the LORD spake unto Moses, saying, This is that which belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service in the work of the tent of meeting: and from the age of fifty years they shall cease waiting upon the work, and shall serve no more; but shall minister with their brethren in the tent of meeting, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charges.

T

Ordinance of the Supplementary Passover

And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Moreover let the children of Israel keep the passover in its appointed season. In the fourteenth day of this month, at even, ye shall keep it in its appointed season: according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover in the first month, on the fourteenth day of the month, at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel. And there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

and those men said unto him, We are unclean by the dead body of a man: wherefore are we kept back, that we may not offer the oblation of the LORD in its appointed season among the children of Israel? And Moses said unto them, Stay ye; that I may hear what the LORD will command concerning you.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD: in the second month on the fourteenth day at even they shall keep it; they shall eat it with unleavened bread and bitter herbs: they shall leave none of it unto the morning, nor break a bone thereof: according to all the statute of the passover they shall keep it. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, that soul shall be cut off from his people: because he offered not the oblation of the LORD in its appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the statute of the passover, and according to the ordinance thereof, so shall he do: ye shall have one statute, both for the stranger, and for him that is born in the land.

Book IV

THE THIRTY-EIGHT YEARS' WANDERING IN THE WILDERNESS

1. And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was alway: the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they encamped: as long as the cloud abode upon the tabernacle they remained encamped. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of the LORD they remained encamped, and according to the commandment of the LORD they journeyed. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by day and by night, when the cloud was taken up, they journeyed. Whether it were two days, or a month, or a year, that the cloud

tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they encamped, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

And the LORD spake unto Moses, saying, Make thee two trumpets of silver; of beaten work shalt thou make them: and thou shalt use them for the calling of the congregation, and for the journeying of the camps. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. And when ye blow an alarm, the camps that lie on the east side shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD

your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the LORD your God.

And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses. And in the first place the standard of the camp of the children of Judah set forward according to their hosts: and over his host was Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bare the tabernacle, set forward. And the standard of the camp of Reuben set forward according to their hosts: and over his host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. And over the host of the tribe of the children of Gad was

Eliasaph the son of Deuel. And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host was Ahiezer the son of Ammishaddai. And over the host of the tribe of the children of Asher was Pagiel the son of Ochran. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. Thus were the journeyings of the children of Israel according to their hosts; and they set forward.

And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that

what good soever the LORD shall do unto us, the same will we do unto thee.

And they set forward from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before them three days' journey, to seek out a resting place for them. And the cloud of the LORD was over them by day, when they set forward from the camp.

And it came to pass, when the ark set forward, that Moses said:

Rise up, O LORD,
And let thine enemies be scattered;
And let them that hate thee flee before thee.

And when it rested, he said:

Return, O LORD,
Unto the ten thousands of the thousands of Israel.

2. And the people were as murmurers, speaking evil in the ears of the LORD: and when the LORD heard it, his anger was kindled; and the fire of the LORD burnt among them, and devoured in the uttermost part of the camp. And the people cried unto Moses; and Moses prayed unto the LORD, and the fire abated. And the name of that place was called 'Taberah': because the fire of the LORD 'burnt' among them.

3. And the mixed multitude that was among them fell

a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all: we have nought save this manna to look to. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it. And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of the LORD was kindled greatly; and Moses was displeased. And Moses said unto the LORD, Wherefore hast thou evil entreated thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me,

kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have rejected the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

And the LORD said unto Moses, Is the LORD'S hand

waxed short? now shalt thou see whether my word shall come to pass unto thee or not. And Moses went out, and told the people the words of the LORD: and he gathered seventy men of the elders of the people, and set them round about the Tent. And the LORD came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? would God that all the LORD'S people were prophets, that the LORD would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. And the people rose up all that day, and all the night, and all the next day,

and gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. While the flesh was yet between their teeth, ere it was chewed, the anger of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And the name of that place was called 'Kibroth-hattaavah': because there they 'buried' the people that 'lusted.'

From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

4. And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married: for he had married a Cushite woman. And they said, Hath the LORD indeed spoken only with Moses? hath he not spoken also with us? And the LORD heard it. Now the man Moses was very meek, above all the men which were upon the face of the earth. And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out. And the LORD came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: if there be a prophet among you, I the LORD will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches;

and the form of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses? And the anger of the LORD was kindled against them; and he departed. And the cloud removed from over the Tent; and, behold, Miriam was leprous, as white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the LORD, saying, Heal her, O God, I beseech thee. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she shall be brought in again. And Miriam was shut up without the camp seven days: and the people journeyed not till Miriam was brought in again. And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

5. And the LORD spake unto Moses, saying, Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them. And Moses sent them from the wilderness of Paran according to the commandment of the LORD: all of them men who were heads of the children of Israel.

And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Hoshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the mountains: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entering in

of Hamath. And they went up by the South, and came unto Hebron[1]; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs. That place was called the valley of 'Eshcol,' because of the 'cluster' which the children of Israel cut down from thence. And they returned from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains: and the Canaanite dwelleth by the sea, and along by the side of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said,

[1] Now Hebron was built seven years before Zoan in Egypt.

We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore doth the LORD bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes: and they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. If the LORD delight in us, then he will bring us into this land,

and give it unto us; a land which floweth with milk and honey. Only rebel not against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tent of meeting unto all the children of Israel.

And the LORD said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. And Moses said unto the LORD, Then the Egyptians shall hear it; for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land: they have heard that thou LORD art in the midst of this people; for thou LORD art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I pray thee, let the power of the LORD be great, according as thou hast spoken, saying, The LORD is slow to anger, and plenteous in mercy, forgiving iniquity and

transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word: but in very deed, as I live, and as all the earth shall be filled with the glory of the LORD; because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Now the Amalekite and the Canaanite dwell in the valley: tomorrow turn ye, and get you into the wilderness by the way to the Red Sea.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As I live, saith the LORD, surely as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years

old and upward, which have murmured against me, surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your carcases shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your carcases be consumed in the wilderness. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. I the LORD have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, even those men that did bring up an evil report of the land, died by the plague before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land. And Moses told these words unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we be here, and will go up unto the

place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the LORD, seeing it shall not prosper? Go not up, for the LORD is not among you; that ye be not smitten down before your enemies. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following the LORD, therefore the LORD will not be with you. But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even unto Hormah.

A

Sundry Laws of Offerings

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the LORD, a burnt offering, or a sacrifice, to accomplish a vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: then shall he that offereth his oblation offer unto the LORD a meal offering of a tenth part of an ephah of fine flour mingled with the fourth part of an hin of oil: and wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt offering or for the

sacrifice, for each lamb. Or for a ram, thou shalt prepare for a meal offering two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil: and for the drink offering thou shalt offer the third part of an hin of wine, of a sweet savour unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice, to accomplish a vow, or for peace offerings unto the LORD: then shall he offer with the bullock a meal offering of three tenth parts of an ephah of fine flour mingled with half an hin of oil. And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, or of the kids. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. For the assembly, there shall be one statute for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations: as ye are, so shall the stranger be before the LORD. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Of the first of your dough ye shall offer

up a cake for an heave offering: as ye do the heave offering of the threshing-floor so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering throughout your generations.

And when ye shall err, and not observe all these commandments, which the LORD hath spoken unto Moses, even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD gave commandment, and onward throughout your generations; then it shall be, if it be done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with the meal offering thereof, and the drink offering thereof, according to the ordinance, and one he-goat for a sin offering. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire unto the LORD, and their sin offering before the LORD, for their error: and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done unwittingly. And if one person sin unwittingly, then he shall offer a she-goat of the first year for a sin offering. And the priest shall make atonement for the soul that erreth, when he sinneth unwittingly, before the LORD, to make atonement for him; and he shall be forgiven. Ye shall have one law for him that doeth aught unwittingly, for him that is homeborn among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth aught with an high hand, whether he be homeborn or a stranger, the same blasphemeth the LORD; and that soul shall be cut off

from among his people. Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

B

Judgment of the Sabbath Breaker

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

C

The Law of Fringes

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go

a whoring: that ye may remember and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

D

Judgment of Korah and Law of Priests and Levites

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown: and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assembly of the LORD? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him. This do; take you censers, Korah, and all his company; and put fire therein, and put incense upon them before the LORD tomorrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear now, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you

from the congregation of Israel, to bring you near to himself; to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them; and that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ye the priesthood also? Therefore thou and all thy company are gathered together against the LORD: and Aaron, what is he that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up: is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us? Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy congregation before the LORD, thou, and they, and Aaron, tomorrow: and take ye every man his censer, and put incense upon them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. And Korah assembled all the congregation against them unto the door of the tent of meeting: and the glory of the LORD appeared unto all the congregation.

And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I

may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit; then ye shall understand that these men have despised the LORD. And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they, and all that appertained to them, went down alive into the pit: and the earth closed upon them, and they perished from among the assembly. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us

up. And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are holy; even the censers of these sinners against their own lives, and let them be made beaten plates for a covering of the altar: for they offered them before the LORD, therefore they are holy: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, which they that were burnt had offered; and they beat them out for a covering of the altar: to be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the LORD; that he be not as Korah, and as his company: as the LORD spake unto him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came to the front of the tent of meeting. And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron, Take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses spake, and ran into the

midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tent of meeting: and the plague was stayed.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for there shall be one rod for each head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall come to pass, that the man whom I shall choose, his rod shall bud: and I will make to cease from me the murmurings of the children of Israel, which they murmur against you. And Moses spake unto the children of Israel, and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tent of the testimony. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. And the LORD said unto Moses, Put

back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not. Thus did Moses: as the LORD commanded him, so did he.

And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we are all undone. Every one that cometh near, that cometh near unto the tabernacle of the LORD, dieth: shall we perish all of us?

And the LORD said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall be before the tent of the testimony. And they shall keep thy charge, and the charge of all the Tent: only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye. And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be wrath no more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto the LORD, to do the service of the tent of meeting. And thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil; and ye shall serve: I give you the priesthood as a service of gift: and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Aaron, And I, behold, I have given thee the charge of mine heave offerings, even all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, as a due for ever. This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. As the most holy things shalt thou eat thereof: every male shall eat thereof; it shall be holy unto thee. And this is thine; the heave offering of their gift, even all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever: every one that is clean in thy house shall eat thereof. All the best of the oil, and all the best of the vintage, and of the corn, the firstfruits of them which they give unto the LORD, to thee have I given them. The firstripe fruits of all that is in their land, which they bring unto the LORD, shall be thine; every one that is clean in thy house shall eat thereof. Every thing devoted in Israel shall be thine. Every thing that openeth the womb, of all flesh which they offer unto the LORD, both of man and beast, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary.[1] But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and

[1] The same is twenty gerahs.

shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the wave breast and as the right thigh, it shall be thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee. And the LORD said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.

And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and die. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

And the LORD spake unto Moses, saying, Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, a tithe of the tithe. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto

the LORD of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the LORD'S heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it is your reward in return for your service in the tent of meeting. And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall not profane the holy things of the children of Israel, that ye die not.

E

Ritual of the Heifer of Purification

And the LORD spake unto Moses and unto Aaron, saying, This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times: and one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then

the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a sin offering. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead body of any man shall be unclean seven days: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law when a man dieth in a tent: every one that cometh into the tent, and every one that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent,

and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. And it shall be a perpetual statute unto them: and he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

6. And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation: and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought the assembly of the LORD into this wilderness, that we should die there, we and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us in unto this

evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And the LORD said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. These are the waters of 'Meribah'; because the children of Israel 'strove' with the LORD, and he was sanctified in them.

7. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went

down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, and our fathers: and when we cried unto the LORD, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's high way, we will not turn aside to the right hand nor to the left, until we have passed thy border. And Edom said unto him, Thou shalt not pass through me, lest I come out with the sword against thee. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without doing any thing else, pass through on my feet. And he said, Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

8. And they journeyed from Kadesh: and the children of Israel, even the whole congregation, came unto mount Hor. And the LORD spake unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the

waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

9. And the Canaanite, the king of Arad, which dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

10. And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no

water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the people came to Moses, and said, We have sinned, because we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

11. And the children of Israel journeyed, and pitched in Oboth. And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness which is before Moab, toward the sunrising. From thence they journeyed, and pitched in the valley of Zered. From thence they journeyed, and pitched on the other side of Arnon, which is in the wilderness, that cometh out of the border of the Amorites.[1] And from thence they journeyed to

[1] For Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the Wars of the LORD,

Vaheb in Suphah,
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab.

Beer.[1] And from the wilderness they journeyed to Mattanah: and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looketh down upon the desert.

12. And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's high way, until we have passed thy border. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz: and he fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon,[2] and in all the towns thereof.

[1] That is the well whereof the LORD said unto Moses, Gather the people together, and I will give them water. Then sang Israel this song:

Spring up, O well; sing ye unto it:
The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves.

[2] For Heshbon was the city of Sihon the king of the Amorites, who had

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jazer, and they took the towns thereof, and drove out the Amorites that were there. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him remaining: and they possessed his land. And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs say:

Come ye to Heshbon,
Let the city of Sihon be built and established:
For a fire is gone out of Heshbon,
A flame from the city of Sihon:
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
We have shot at them; Heshbon is perished even unto Dibon,
And we have laid waste even unto Nophah, which reacheth unto Medeba.

xiii

The Witness of Balaam

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of Moab at that time. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes

of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak, the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more. And God came unto Balaam at night, and said unto him, If the

men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. Then the angel of the LORD stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side. And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And the ass saw the angel of the LORD, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee. And the ass said unto Balaam, Am I not

thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand: and he bowed his head, and fell on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is perverse before me: and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.

So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto the City of Moab, which is on the border of Arnon, which is in the utmost part of the border. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to speak any thing? the word that God putteth in my mouth, that shall I speak.

And Balaam went with Balak, and they came unto Kiriath-huzoth. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal, and he saw from thence the utmost part of the people. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go; peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to a bare height. And God met Balaam: and he said unto him, I have prepared the seven altars, and I have offered up a bullock and a ram on every altar. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab. And he took up his parable, and said:

From Aram hath Balak brought me,
    The king of Moab from the mountains of the East:
Come, curse me Jacob,
    And come, defy Israel.
How shall I curse, whom God hath not cursed?
    And how shall I defy, whom the LORD hath not defied?

For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the LORD putteth in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak. And he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said:

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:

God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The LORD his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel:
Now shall it be said of Jacob and of Israel, What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said

unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak took Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar. And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him. And he took up his parable, and said:

Balaam the son of Beor saith,
And the man whose eye is opened saith:
He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river side,

As lign-aloes which the LORD hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that

will I speak? And now, behold, I go unto my people: come, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said:

Balaam the son of Beor saith,
And the man whose eye is opened saith:
He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession, which were his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.

And he looked on Amalek, and took up his parable, and said:

Amalek was the first of the nations;
But his latter end shall come to destruction.

And he looked on the Kenite, and took up his parable, and said:

Strong is thy dwelling place,
And thy nest is set in the rock.
Nevertheless Kain shall be wasted,
Until Asshur shall carry thee away captive.

And he took up his parable, and said:

Alas, who shall live when God doeth this?
But ships shall come from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction.

And Balaam rose up, and went and returned to his place: and Balak also went his way.

14. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab: for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD

said unto Moses, Take all the chiefs of the people, and hang them up unto the LORD before the sun, that the fierce anger of the LORD may turn away from Israel. And Moses said unto the Judges of Israel, Slay ye every one his men that have joined themselves unto Baal-peor. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died by the plague were twenty and four thousand.

And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel. Now the name of the man of Israel that was slain, who

was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian.

And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister, which was slain on the day of the plague in the matter of Peor.

V

Census of the People of Israel

And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to go forth to war in Israel. And Moses and Eleazar the priest spake with them in the plains of Moab by the Jordan at Jericho, saying, Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which came forth out of the land of Egypt.

Reuben, the firstborn of Israel: the sons of Reuben; of Hanoch, the family of the Hanochites: of Pallu, the family of the Palluites: of Hezron, the family of the Hezronites: of

Carmi, the family of the Carmites. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. And the sons of Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. These are that Dathan and Abiram, which were called of the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: and the earth opened her mouth, and swallowed them up together with Korah, when that company died; what time the fire devoured two hundred and fifty men, and they became a sign. Notwithstanding the sons of Korah died not.

The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: of Zerah, the family of the Zerahites: of Shaul, the family of the Shaulites. These are the families of the Simeonites, twenty and two thousand and two hundred.

The sons of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: of Ozni, the family of the Oznites: of Eri, the family of the Erites: of Arod, the family of the Arodites: of Areli, the family of the Arelites. These are the families of the sons of Gad according to those that were numbered of them, forty thousand and five hundred.

The sons of Judah, Er and Onan: and Er and Onan died in the land of Canaan. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Perez, the family of the Perezites: of Zerah, the family of the Zerahites. And the sons of Perez were; of Hezron, the

family of the Hezronites: of Hamul, the family of the Hamulites. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

The sons of Issachar after their families: of Tola, the family of the Tolaites: of Puvah, the family of the Punites: of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

The sons of Zebulun after their families: of Sered, the family of the Seredites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

The sons of Joseph after their families: Manasseh and Ephraim. The sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead, the family of the Gileadites. These are the sons of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites: and of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: and of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh: and they that were numbered of them were fifty and two thousand and seven hundred.

These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites: of Becher, the

family of the Becherites: of Tahan, the family of the Tahanites. And these are the sons of Shuthelah: of Eran, the family of the Eranites. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: of Shephupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: of Naaman, the family of the Naamites. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

The sons of Asher after their families: of Imnah, the family of the Imnites: of Ishvi, the family of the Ishvites: of Beriah, the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Serah. These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: of Jezer, the family of the Jezerites: of Shillem, the family

of the Shillemites. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

And the LORD spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance: to every one according to those that were numbered of him shall his inheritance be given. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall their inheritance be divided between the more and the fewer.

And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath begat Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before the LORD. And they that were numbered of them were twenty and three thousand, every male from a month old and upward: for they were not numbered among the children of

Israel, because there was no inheritance given them among the children of Israel.

These are they that were numbered by Moses and Eleazar the priest; who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. But among these there was not a man of them that were numbered by Moses and Aaron the priest; who numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

G

Law of the Inheritance of Daughters

Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying, Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah: but he died in his own sin; and he had no sons. Why should the name of our father be taken away from among his family, because he had no son? Give unto us a possession among the brethren of our father. And Moses brought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right:

thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgement, as the LORD commanded Moses.

15. And the LORD said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered: because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes.[1] And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation, which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. And the LORD said unto Moses, Take thee Joshua the son

[1] These are the waters of Meribah of Kadesh in the wilderness of Zin.

of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honour upon him, that all the congregation of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgement of the Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the LORD spake by the hand of Moses.

H

A Calendar of Sacred Rites

And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the

fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the LORD. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the LORD.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savour, an offering made by fire unto the LORD. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the LORD; it shall be offered beside the continual burnt offering, and the drink offering thereof.

And in the first month, on the fourteenth day of the month, is the LORD'S passover. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no servile work: but ye shall offer an offering made by fire, a burnt offering unto the LORD; two young bullocks, and one ram, and seven he-lambs of the first year: they shall be unto you without blemish: and their meal offering, fine flour mingled with oil: three tenth parts shall ye offer for a bullock, and two tenth parts for the ram; a several tenth part shalt thou offer for every lamb of the seven lambs; and one he-goat for a sin offering to make atonement for you. Ye shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner ye shall offer daily, for seven days, the food of the offering made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and the drink offering thereof. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Also in the day of the firstfruits, when ye offer a new meal offering unto the LORD in your feast of weeks, ye shall have an holy convocation; ye shall do no servile work: but ye shall offer a burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven he-lambs of the first year; and their meal offering, fine flour mingled with oil, three tenth parts for each bullock, two tenth parts for the one ram, a several tenth part for every lamb of the seven lambs; one he-goat, to make atonement for you. Beside the continual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings.

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing of trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, seven he-lambs of the first year without blemish: and their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the ram, and one tenth part for every lamb of the seven lambs; and one he-goat for a sin offering, to make atonement for you: beside the burnt offering of the new moon, and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according unto their ordinance, for a sweet savour, an offering made by fire unto the LORD.

And on the tenth day of this seventh month ye shall have an holy convocation; and ye shall afflict your souls; ye shall do no manner of work: but ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish: and their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram, a several tenth part for every lamb of the seven lambs: one he-goat for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meal offering thereof, and their drink offerings.

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: and ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without

blemish: and their meal offering, fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each ram of the two rams, and a several tenth part for every lamb of the fourteen lambs: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish: and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and their drink offerings.

And on the third day eleven bullocks, two rams, fourteen he-lambs of the first year without blemish; and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

And on the fourth day ten bullocks, two rams, fourteen he-lambs of the first year without blemish: their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

And on the fifth day nine bullocks, two rams, fourteen he-lambs of the first year without blemish: and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: and one he-goat for a sin offering; beside the con-

tinual burnt offering, and the meal offering thereof, and the drink offering thereof.

And on the sixth day eight bullocks, two rams, fourteen he-lambs of the first year without blemish: and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offerings thereof.

And on the seventh day seven bullocks, two rams, fourteen he-lambs of the first year without blemish: and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

On the eighth day ye shall have a solemn assembly: ye shall do no servile work: but ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven he-lambs of the first year without blemish: their meal offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

These ye shall offer unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that the LORD commanded Moses.

I

Law of Vows

And Moses spake unto the heads of the tribes of the children of Israel, saying, This is the thing which the LORD hath commanded. When a man voweth a vow unto the LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. Also when a woman voweth a vow unto the LORD, and bindeth herself by a bond, being in her father's house, in her youth; and her father heareth her vow, and her bond wherewith she hath bound her soul, and her father holdeth his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; none of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. And if she be married to a husband, while her vows are upon her, or the rash utterance of her lips, wherewith she hath bound her soul; and her husband hear it, and hold his peace at her in the day that he heareth it: then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand. But if her husband disallow her in the day that he heareth it; then he shall make void her vow which is upon her, and the rash utterance of her lips, wherewith she hath bound her soul: and the LORD shall forgive her. But the vow of a widow, or of her that is divorced, even every thing wherewith she hath bound her soul, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond

with an oath, and her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband made them null and void in the day that he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard them. But if he shall make them null and void after that he hath heard them; then he shall bear her iniquity. These are the statutes, which the LORD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

J

Law of Spoils

And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm ye men from among you for the war, that they may go against Midian, to execute the LORD'S vengeance on Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered, out of the thousands of Israel, a thousand of

every tribe, twelve thousand armed for war. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. And they warred against Midian, as the LORD commanded Moses; and they slew every male. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey. And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire. And they took all the spoil, and all the prey, both of man and of beast. And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.

And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, which came from the service of the war. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and so the plague was among the congregation of the LORD. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known man by lying with him, keep

alive for yourselves. And encamp ye without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day and on the seventh day, ye and your captives. And as to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, ye shall purify yourselves. And Eleazar the priest said unto the men of war which went to the battle, This is the statute of the law which the LORD hath commanded Moses: howbeit the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

And the LORD spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation: and divide the prey into two parts; between the men skilled in war, that went out to battle, and all the congregation: and levy a tribute unto the LORD of the men of war that went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the flocks: take it of their half, and give it unto Eleazar the priest, for the LORD'S heave offering. And of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, of the beeves, of the asses, and of the flocks, even of all the cattle, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD commanded Moses. Now

the prey, over and above the booty which the men of war took, was six hundred thousand and seventy thousand and five thousand sheep, and threescore and twelve thousand beeves, and threescore and one thousand asses, and thirty and two thousand persons in all, of the women that had not known man by lying with him. And the half, which was the portion of them that went out to war, was in number three hundred thousand and thirty thousand and seven thousand and five hundred sheep: and the LORD'S tribute of the sheep was six hundred and threescore and fifteen. And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve. And the asses were thirty thousand and five hundred; of which the LORD'S tribute was threescore and one. And the persons were sixteen thousand; of whom the LORD'S tribute was thirty and two persons. And Moses gave the tribute, which was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses. And of the children of Israel's half, which Moses divided off from the men that warred, (now the congregation's half was three hundred thousand and thirty thousand, seven thousand and five hundred sheep, and thirty and six thousand beeves, and thirty thousand and five hundred asses, and sixteen thousand persons;) even of the children of Israel's half, Moses took one drawn out of every fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. And the officers which were over the thousands of the host, the captains of thousands, and the captains of hundreds, came near unto Moses: and they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man

of us. And we have brought the LORD'S oblation, what every man hath gotten, of jewels of gold, ankle chains, and bracelets, signet-rings, earrings, and armlets, to make atonement for our souls before the LORD. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. And all the gold of the heave offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (For the men of war had taken booty, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the LORD.

K

Allotment of Tribes on the East of Jordan

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, the land which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. And they said, If we have found grace in thy sight, let this land be given unto thy servants for a possession; bring us not over Jordan. And Moses said unto the children of Gad and to

the children of Reuben, Shall your brethren go to the war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. And the LORD'S anger was kindled in that day, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun: because they have wholly followed the LORD. And the LORD'S anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on the other side Jordan, and forward;

because our inheritance is fallen to us on this side Jordan eastward. And Moses said unto them, If ye will do this thing; if ye will arm yourselves to go before the LORD to the war, and every armed man of you will pass over Jordan before the LORD, until he hath driven out his enemies from before him, and the land be subdued before the LORD: then afterward ye shall return, and be guiltless towards the LORD, and towards Israel; and this land shall be unto you for a possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: but thy servants will pass over, every man that is armed for war, before the LORD to battle, as my lord saith.

So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. We will pass over armed before the LORD into the land of Canaan, and the possession of our

inheritance shall remain with us beyond Jordan. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round about. And the children of Gad built Dibon, and Ataroth, and Aroer; and Atroth-shophan, and Jazer, and Jogbehah; and Beth-nimrah, and Beth-haran: fenced cities, and folds for sheep. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim; and Nebo, and Baalmeon, (their names being changed,) and Sibmah: and gave other names unto the cities which they builded. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites which were therein. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the towns thereof, and called them Havvothjair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

L

An Itinerary of the Children of Israel

These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. And they journeyed from Rameses in the first month,

on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgements. And the children of Israel journeyed from Rameses, and pitched in Succoth. And they journeyed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they journeyed from Etham, and turned back unto Pihahiroth, which is before Baal-zephon: and they pitched before Migdol. And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness: and they went three days' journey in the wilderness of Etham, and pitched in Marah. And they journeyed from Marah, and came unto Elim: and in Elim were twelve springs of water, and threescore and ten palm trees; and they pitched there. And they journeyed from Elim, and pitched by the Red Sea. And they journeyed from the Red Sea, and pitched in the wilderness of Sin. And they journeyed from the wilderness of Sin, and pitched in Dophkah. And they journeyed from Dophkah, and pitched in Alush. And they journeyed from Alush, and pitched in Rephidim, where was no water for the people to drink. And they journeyed from Rephidim, and pitched in the wilderness of Sinai. And they journeyed from the wilderness of Sinai, and pitched in Kibroth-hattaavah. And they journeyed from Kibroth-hattaavah, and pitched in Hazeroth. And they journeyed from Hazeroth, and pitched in Rithmah. And they journeyed from Rithmah, and pitched in Rimmon-perez. And they journeyed from Rimmon-perez, and pitched in Libnah. And they journeyed from Libnah, and pitched in Rissah. And

they journeyed from Rissah, and pitched in Kehelathah. And they journeyed from Kehelathah, and pitched in mount Shepher. And they journeyed from mount Shepher, and pitched in Haradah. And they journeyed from Haradah, and pitched in Makheloth. And they journeyed from Makheloth, and pitched in Tahath. And they journeyed from Tahath, and pitched in Terah. And they journeyed from Terah, and pitched in Mithkah. And they journeyed from Mithkah, and pitched in Hashmonah. And they journeyed from Hashmonah, and pitched in Moseroth. And they journeyed from Moseroth, and pitched in Bene-jaakan. And they journeyed from Bene-jaakan, and pitched in Hor-haggidgad. And they journeyed from Hor-haggidgad, and pitched in Jotbathah. And they journeyed from Jotbathah, and pitched in Abronah. And they journeyed from Abronah, and pitched in Ezion-geber. And they journeyed from Ezion-geber, and pitched in the wilderness of Zin (the same is Kadesh). And they journeyed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month. And Aaron was an hundred and twenty and three years old when he died in mount Hor. And the Canaanite, the king of Arad, which dwelt in the South in the land of Canaan, heard of the coming of the children of Israel. And they journeyed from mount Hor, and pitched in Zalmonah. And they journeyed from Zalmonah, and pitched in Punon. And they journeyed from Punon, and pitched in Oboth. And they journeyed from Oboth, and pitched in Iye-abarim, in the border of Moab.

And they journeyed from Iyim, and pitched in Dibongad. And they journeyed from Dibongad, and pitched in Almon-diblathaim. And they journeyed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. And they journeyed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan at Jericho. And they pitched by Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab.

M

Allotment of Boundaries in the Land of Canaan

And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places: and ye shall take possession of the land, and dwell therein: for unto you have I given the land to possess it. And ye shall inherit the land by lot according to your families; to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance: wheresoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit. But if ye will not drive out the inhabitants of the land from before you; then shall those which ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell. And it shall come to pass, that as I thought to do unto them, so will I do unto you.

And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof,) then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward: and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin: and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Azmon: and the border shall turn about from Azmon unto the brook of Egypt, and the goings out thereof shall be at the sea. And for the western border, ye shall have the great sea and the border thereof: this shall be your west border. And this shall be your north border: from the great sea ye shall mark out for you mount Hor: from mount Hor ye shall mark out unto the entering in of Hamath; and the goings out of the border shall be at Zedad: and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan: this shall be your north border. And ye shall mark out your east border from Hazar-enan to Shepham: and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall reach unto the side of the sea of Chinnereth eastward: and the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea: this shall be your land according to the borders thereof round about. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD hath commanded to give unto the nine tribes, and to the half tribe: for the tribe of the children of Reuben accord-

ing to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received, their inheritance: the two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrising.

And the LORD spake unto Moses, saying, These are the names of the men which shall divide the land unto you for inheritance: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land for inheritance. And these are the names of the men: of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And of the tribe of the children of Dan a prince, Bukki the son of Jogli. Of the children of Joseph: of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod: and of the tribe of the children of Ephraim a prince, Kemuel the son of Shiphtan. And of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach. And of the tribe of the children of Issachar a prince, Paltiel the son of Azzan. And of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. And of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

N

Allotment of Cities for the Levites and Cities of Refuge

And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and suburbs for the cities round about them shall ye give unto the Levites. And the cities shall they have to dwell in; and their suburbs shall be for their cattle, and for their substance, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand cubits round about. And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the suburbs of the cities. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither: and beside them ye shall give forty and two cities. All the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. And concerning the cities which ye shall give of the possession of the children of Israel, from the many ye shall take many; and from the few ye shall take few: every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, then ye shall appoint you

cities to be cities of refuge for you; that the manslayer which killeth any person unwittingly may flee thither. And the cities shall be unto you for refuge from the avenger; that the manslayer die not, until he stand before the congregation for judgement. And the cities which ye shall give shall be for you six cities of refuge. Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge: that every one that killeth any person unwittingly may flee thither. But if he smote him with an instrument of iron, so that he died, he is a manslayer: the manslayer shall surely be put to death. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. The avenger of blood shall himself put the manslayer to death: when he meeteth him, he shall put him to death. And if he thrust him of hatred, or hurled at him, lying in wait, so that he died; or in enmity smote him with his hand, that he died: he that smote him shall surely be put to death; he is a man slayer: the avenger of blood shall put the manslayer to death when he meeteth him. But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait, or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm: then the congregation shall judge between the smiter and the avenger of blood according to these judgements: and the congregation shall deliver the

manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall dwell therein until the death of the high priest, which was anointed with the holy oil. But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth; and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer; he shall not be guilty of blood: because he should have remained in his city of refuge until the death of the high priest: but after the death of the high priest the manslayer shall return into the land of his possession. And these things shall be for a statute of judgement unto you throughout your generations in all your dwellings. Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die. Moreover ye shall take no ransom for the life of a manslayer, which is guilty of death: but he shall surely be put to death. And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are: for blood, it polluteth the land: and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in the midst of which I dwell: for I the LORD dwell in the midst of the children of Israel.

Law of the Marriage of Heiresses

And the heads of the fathers' houses of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the heads of the fathers' houses of the children of Israel: and they said, The LORD commanded my lord to give the land for inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be added to the inheritance of the tribe whereunto they shall belong: so shall it be taken away from the lot of our inheritance. And when the jubile of the children of Israel shall be, then shall their inheritance be added unto the inheritance of the tribe whereunto they shall belong: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph speaketh right. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall no inheritance of the children of Israel remove from tribe to tribe: for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children

of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may possess every man the inheritance of his fathers. So shall no inheritance remove from one tribe to another tribe; for the tribes of the children of Israel shall cleave every one to his own inheritance. Even as the LORD commanded Moses, so did the daughters of Zelophehad: for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons. They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

These are the commandments and the judgements, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

NOTES

BOOK III

i. This brief section is important as conveying the change of the Israelites from a family to a nation.

ii. The elaborateness of this epic story emphasises how the exodus from Egypt was the real birth of Israel as a nation; and also how the sign of such new birth was the revelation of God by the new name of JEHOVAH.

As a literary study, it is very suggestive to read side by side the accounts of the Plagues in *Exodus*, and the elaborate pictures of the same in *The Wisdom of Solomon*. Compare page xxiii of that volume of the M. R. B.

C. This is to be separated from the narrative as the Constitution of the Passover for all time. Compare its full provision for the future with the brief mention of the future below, where the narrative describes Moses acting on this Divine ordinance.

D. This joint ordinance brings together the institution of the Passover and the law of the Firstborn, both being here and elsewhere connected with the night of the deliverance from Egypt.

Metre of the Song of Moses and Miriam. The characteristics of Antique Metre are stated in the notes to the Genesis volume (page 153). This song has an elaborate stanza structure. The words I have presented as a footnote, taken in connection with

the introductory words, indicate the mode of performance: the body of the song would be performed by Moses and the Men, the refrain between the stanzas by Miriam and the Women. [Compare Deborah's Song (Book of *Judges*), in which the structure requires a Chorus of Men and a Chorus of Women alternating.] In this song the structure suggests a prelude and three stanzas, each opening with an apostrophe to God. By a recognised lyric device, the stanzas augment, both in the number of their lines, and in the fulness with which the incident is treated.

3–8. These are simple sections bringing out the leading incidents on the march from Egypt to Sinai; they are associated with the miraculous provision of manna and water, the institution of subordinate judges, and the contest at Rephidim, which was the foundation of the lasting feud between Israel and Amalek.

E. The Biblical word 'law' is wider than its modern usage. A 'law' will comprehend historical circumstances of its institution, and in *Deuteronomy* may express an oration in recommendation of God's laws and their observance. (*Deuteronomy* volume, page 140.)

The 'Ten Commandments' from Sinai, as given here and in *Deuteronomy*, are found to differ substantially, although in each case they are introduced as the words of God. The explanation is that the actual Divine command, delivered supernaturally on this occasion, is to be understood as merged in general recommendatory matter, the result of Moses' whole intercourse with God. Hence, only the portions here printed in small capi-

tals are to be understood as the actual 'Ten Commandments.' Compare *Deuteronomy* volume, page 31.

F. With this 'Book of the Covenant' compare others: below **H, M**, and the 'Book of the Covenant' in *Deuteronomy*. The essence of each is a summary of Divine ordinances: hence they may be differently stated in each. Besides, there may be narration of the circumstances attending the institution of the Covenant, statement of the relation between God and his people, ceremonial recognition of the covenantal relation, elaborate promises and warnings..

G, I. The first of these is a specification of the Tabernacle and its service; the second gives in specific detail the carrying out of the first. — *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai . . . tables of stone written with the finger of God.* It might seem as if these words ought to commence the next section, **H**. But Section **G** has begun with a summons to Moses to come up to the mount to receive these tables of stone: the interview so commenced is made the occasion of the specification of the tabernacle.

H. See **F**. A second Covenant is not to be understood as abrogating what has gone before, but is a different statement of the relations between God and his people, things appearing in different proportions as adapted to a different conjunction of circumstances.

Page 94 line 4 is understood by many to imply that this Covenant, like the preceding, contains 'ten words,' or Commandments. I reprint the latter part here, so as to intimate what may probably be understood as the ten distinct 'words': here

as in the text of the Ten Commandments from Sinai, the actual command will be found merged in recommendatory matter. (Capital type distinguishes the Commandments. Compare above, page 57.)

1. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim: for THOU SHALT WORSHIP NO OTHER GOD: for the LORD whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 2. THOU SHALT MAKE THEE NO MOLTEN GODS. 3. THE FEAST OF UNLEAVENED BREAD SHALT THOU KEEP. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib: for in the month Abib thou camest out from Egypt. 4. ALL THAT OPENETH THE WOMB IS MINE: and all thy cattle that is male, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. 5. SIX DAYS THOU SHALT

WORK, BUT ON THE SEVENTH DAY THOU SHALT REST. 6. IN PLOUGHING TIME AND IN HARVEST THOU SHALT REST. And thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. 7. THREE TIMES A YEAR SHALL ALL THY MALES APPEAR BEFORE THE LORD GOD, THE GOD OF ISRAEL. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before the LORD thy God three times in the year. 8. THOU SHALT NOT OFFER THE BLOOD OF MY SACRIFICE WITH LEAVENED BREAD: neither shall the sacrifice of the feast of the passover be left unto the morning. 9. THE FIRST OF THE FIRSTFRUITS OF THY GROUND THOU SHALT BRING UNTO THE HOUSE OF THE LORD THY GOD. 10. THOU SHALT NOT SEETHE A KID IN ITS MOTHER'S MILK.

J. I entitle this 'Law and Ritual': the earlier part makes prominent the actual oblations, the latter part gives more specific directions to the priests as to details in the mode of offering.

K. This is a case where the word 'law' includes an historic incident associated with its institution or early execution. Compare **E**, or Section **D** of Book IV.

L. In the institution of the Scapegoat the words (page 150) *he shall make atonement for the holy place, because of the uncleannesses of the children of Israel*, show that this is to be taken as a part of the general Law of Purification.

M. For this important 'Covenant of Holiness' compare other Covenants [above, sections **F**, **H**; and *Deuteronomy* volume, page 149]. The conception of Holiness seems to include separation from the sins or evil customs of the surrounding peoples; separation by national signs, such as the Sabbath and the Jubile; separateness in the way of laws and legal customs; holiness as opposed to uncleanness in the offerings of the LORD. The section is further unified by characteristic expressions, such as "I am the LORD." The first four paragraphs (chapter xvii of *Leviticus*) are by some separated from this section. But their connection consists in their providing as to the proper place of sacrifice; and it is noticeable that both the Covenant in section **F** above, and that in *Deuteronomy*, commence with provisions as to the rightful place of sacrifice.

Q. Sundry laws: the law of the Leper, of Restitution, of the Jealous Husband, of the Nazirite, and of the Priestly Blessing.

T. The supplementary, sometimes called the Little Passover.

BOOK IV

1. In preparation for the Start from Sinai, which makes the natural place for beginning Book IV, are given the general ordinances and arrangements for the march.

5. This incident of the Spies is the turning point in the Israelitish migration; it is the foundation for the thirty-eight years' wandering in the wilderness, and the provision of a new generation to enter the Land of Promise.

D. Though the section is full of historic difficulties, yet the

general tenor of this documentary section seems to connect the laws as to the position of priests and Levites with the incidents of rebellion here narrated.

6. Another turning point: the incident of Meribah appears as the foundation for the deposition of Moses.

9. This brief section has an importance as connected with the 'devoting' of the conquered Canaanitish nations. The word *Hormah* means 'devoted.'

11, 12. I have represented certain portions of these sections as footnotes, because of their unlikeness to the rest of the narrative. It must be understood that such arrangement is not meant to suggest any doubt as to the authenticity of passages so treated; it is solely a question of the different page setting of ancient and modern books.

xiii. For this epic incident of Balaam see the Introduction, page ix.

14. This section has a double importance, as laying the foundation of the greatness of one of the priestly houses (compare the prominence of Phinehas in the son of Sirach's list of the Worthies of Israel: *Ecclesiasticus* volume, page 156); and also as the origin of the lasting feud with Midian.

J. It is somewhat difficult to determine whether this is not to be reckoned as a section of the historic narrative; but on the whole it appears that the narrative is introduced as the foundation of what was a general law.

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